

# Stepping Stones to Reformation

Short Advices of  
Hazrat Mufti Ebrahim Salejee Saahib  
(daamat barakaatuhum)

*Published by:*  
Madrasah Ta'leemuddeen  
Isipingo Beach

## No Copyright (ɔ)

Open permission granted for reprinting this booklet provided it is without any alterations. A humble appeal is made to the readers to offer suggestions, corrections, etc. to improve the quality of this publication in the future. May Allah Ta‘ala reward you for this.

The compiler, editors, sponsors and typesetters humbly request your du‘aas for them, their parents, families, Mashaayikh and Asaatizah.

Published and distributed by:

Madrasah Ta’leemuddeen

4 Third Avenue

P.O. Box 26024

Isipingo Beach

4115

South Africa

Tel: (+27) 31 902 9818

Fax: (+27) 31 902 5681

E-mail: [publications@alhaadi.org.za](mailto:publications@alhaadi.org.za)

Website: [www.alhaadi.org.za](http://www.alhaadi.org.za)

First Edition: Sha‘baan 1434 / June 2012

## Contents

Foreword .....	1
Zikr - the Soul of all ‘Ibaadaat .....	3
Progress through someone’s Du‘aa .....	3
Concern of Image .....	4
Holding Firm to our Mashaayikh.....	4
Be Happy with the Decision of Allah Ta‘ala .....	4
Anticipating Results.....	5
Holding on to the Pious, Selected Servants of Allah Ta‘ala ...	5
Obedience to the Shaikh .....	6
Blessings of Ramadhaan.....	6
Love and Obedience of Nabi (sallallahu ‘alaihi wasallam) ....	6
Concentration in Zikr .....	7
The Essence of I’tikaaf .....	8
True meaning of Adab and Akhlaaq .....	8
Not being Incited.....	9
Respecting the Symbols of Deen .....	9
Four Aspects regarding the Respect of the Quraan Shareef	10
Belief in the Unseen.....	10
Turning to Allah Ta‘ala First .....	11
Detaching the Heart from Material.....	11

Jews Rejecting Nabi (sallallahu ‘alaihi wasallam).....	12
Ihsaan.....	12
The Importance of Self-reformation.....	13
Caution in Speech .....	13
Resisting Temptations.....	13
Advise, Don’t Despise.....	14
Guarding the Eyes and Tongue .....	14
Handling News.....	14
Starting at Home .....	15
Essence of Righteousness.....	15
Three Elements of Good Character.....	15
Writing of Durood Shareef.....	16
Where does the Ummah’s Salvation Lie? .....	17
Approach to Differences .....	18
Sincerity and Priority .....	18
Visiting Relatives .....	19
Method of Protecting the Precious Gift of Imaan .....	19
What is Tasawwuf? .....	20
Closeness to Nabi (sallallahu ‘alaihi wasallam) .....	20
The Beautiful End of a Believer .....	21
Pondering over Jannat .....	21
Woman have a Greater Chance.....	21

Incidents of Mirza Mazhar Saahib (rahmatullahi ‘alaih) .....	22
Following the Way of Nabi (sallallahu ‘alaihi wasallam).....	23
Muraaqabah and Pondering .....	23
Innovations in Deen.....	24
The Reality of Nazams .....	24
Death – A Wonderful Experience.....	25
Enjoyment in the Zikr of Allah Ta‘ala .....	25
Importance of a Guide .....	26
Jealousy and Taqwa .....	26
Imitating the West .....	26
Good Character .....	27
Sensual Pleasures .....	28
The Brilliant Lamp of Nubuwat.....	28
The Benchmark of Imaan.....	29
Confession of Sins – An Act Greatly Loved by Allah Ta‘ala..	30
Increasing Istighfaar.....	30
Respect.....	31
Understanding the Theme in the Life of the Mashaayikh ...	31
Affection to the Creation .....	32
Interacting with Female Staff .....	32
Islamic System vs Western System .....	33
The Path of Salvation .....	33

Enhancing the Spirituality of our ‘Ibaadaat.....	34
Lust and wealth .....	34
Du‘aa for the Arabs .....	35
Taqwa.....	35
The Sacred Months of the Year.....	35
Injustice .....	36
Gratitude - The Lesson of Tashahhud .....	37
Incident of Jaabir (radhiyallahu ‘anhu) .....	37
Creating an Emotional Relationship with Allah Ta‘ala and the Importance of Submission .....	38
A life of Da’wat and Sincerity in all Works .....	39
Respecting the Means.....	40
The Need to Seek Clarification for all Deeni Matters .....	41
Importance of Observing Purdah .....	42
The Criteria for being bestowed with Knowledge and Wisdom .....	42
Thoughts are Natural .....	43
Live for Deen as if you will Die Tomorrow .....	44
Allah Ta‘ala’s Assistance for those who Strive .....	45
Legitimising and Legalising .....	46
<i>Hubb-ud-Dunya</i> (Love for the World) .....	46
Islam for Convenience.....	48
Begging from Allah Ta‘ala.....	48

Referring to the Experts.....	49
Following a System to gaining Spirituality .....	51
The Gauge of the Ummah – Baitul Muqaddas.....	52
Holiday Season .....	53
Man – The Noblest of Allah Ta‘ala’s Creation .....	54
The Elder of the Home needs to Assume Responsibility .....	55
Five Components of Ta’leem in the Home .....	56
Stray Thoughts and their Remedy .....	57
Bonding with the Mashaayikh .....	58
Fitnah and Surah Kahf.....	59
Researching is Insufficient .....	59
Misuse of the Tongue .....	60
Bringing Comfort to Others.....	60
The Gift of a Wife .....	61
Ambiguity in Business .....	61
Barkat in the <i>Silsilah</i> (spiritual path) of Haji Imdaadullah (rahmatullahi ‘alaih).....	62
The Mashaayikh want Production.....	62
Inculcating True <i>Sifaat</i> (Qualities) .....	64
Our Relationship with Allah Ta‘ala.....	64
Correction of Intention – the Cornerstone of Tasawwuf .....	65
Respect and Love – The Two Motivating Factors .....	66
Brands of the Enemies.....	67

Creating Perfect Love for Allah Ta‘ala .....	67
Acknowledging the Favours of Allah Ta‘ala .....	68
The Indiscriminate Nature of Death .....	69
The Noor of the Heart and Commitment to the Sunnat .....	69
Jannat is not a “Lucky Packet” .....	70
‘Ibaad-ur-Rahmaan (Servants of the Most Compassionate – Allah Ta‘ala) .....	71
Imaan – The Recipe to Happiness and Joy.....	72
Requisites for Perfecting Imaan.....	72
Human Instinct.....	73
Commitment with Consistency.....	74
The Effects of Company.....	75
The Role of a Woman in Marriage .....	76
Compatibility between Spouses .....	76
Tasawwuf Covers the Entire Deen .....	77
Discussing the Lives of our Akaabir.....	77
Disinterest in the World.....	78
Gaining the True Love of Allah Ta‘ala .....	78
Assigning to Allah Ta‘ala after Adopting the Means .....	79
Importance of Blessings in one’s Wealth.....	80
Importance of Ta’leem in the Homes.....	80
<i>Khashiyyat</i> and Knowledge .....	81

<b>Upbringing of Daughters and their Education.....</b>	<b>82</b>
Introduction.....	82
Excellence of a Muslim Woman .....	83
Two Important Lessons .....	84
Teach by Example .....	84
Purpose of Mastooraat Jamaat and Girls' Madrasahs .....	85
Deficiencies .....	86
The Mindset of the Instructor Influences the Audience .....	87
Beneficial Influences .....	87
Harmful Influence .....	88
The Caution required of Parents .....	88

## Contents

Foreword .....	1
Appreciating the Favours of Others .....	3
Harm of Neglecting Parents .....	3
Rights of Parents .....	3
The Focus of the Ambiyaa ('alaihimus salaam) .....	4
Islam is Simple .....	5
Antidote for Sinning.....	5
Worrying of our Own Selves.....	5
Reality of Sins .....	6
Benefit of having the Correct Mindset .....	6
True Parents .....	7
Controlling and Understanding Emotions .....	7
The Problem of "Figures" .....	8
The Proper Relationship with Allah Ta'ala .....	8
Ramadhaan is for Allah .....	8
Objecting to the Laws of Sharee'ah .....	9
The Secret to a Happy Life .....	9
What Du'aas to Read .....	10
Begging for Forgiveness and 'Aafiyat (ease) .....	10
An Accommodating Character.....	11

A Selfless Motive .....	11
The Cause for Insecurity .....	12
Pride .....	12
Fog of the Heart.....	13
Hidden Friends of Allah Ta‘ala .....	13
Aakhirat, a Different Realm .....	14
Spiritual Progress.....	14
Pondering over the Hereafter .....	14
Displaying one’s Wealth.....	15
Surrendering oneself to a Shaikh .....	15
The Test of Man.....	16
In the Time of Fitnah .....	16
Remedy for Pride .....	17
Receiving Benefit from the Deceased .....	17
Life after Death.....	18
Allah’s Love for His Servants.....	18
Results only Appear with Effort.....	19
Points of Focus.....	19
A Nation of Cry-babies .....	20
Respecting the Symbols of Deen.....	21
Respect the Students of Deen.....	21
Durood on Nabi (sallallahu ‘alaihi wasallam) .....	21

Enduring the Challenges of the Time.....	22
The Desire to Reside in Makkah Mukarramah and Madeenah Munawwarah .....	23
Preservation of Deen .....	23
Tareeqat – the Path to Allah Ta‘ala .....	24
Don’t regard any Good as Trivial .....	25
Fear and Hope in Allah Ta‘ala .....	25
Despising Others .....	25
The Significance of Adab - Respect .....	26
Three Things not to be Discussed.....	26
Harms of Disrespecting the Sahaabah (radhiyallahu ‘anhuma).....	27
Connecting with Allah Ta‘ala .....	27
Benefit of Collective Zikr .....	28
Zikr – the Greatest Asset .....	29
The Soul of our Body - Zikr .....	29
The Dead and Living Person .....	31
Zikr under Guidance .....	31
The Meaning of ‘Secular’ .....	32
The Purpose of Darul ‘Uloom Deoband.....	32
Securing your Rewards .....	33
The World – a Soccer Field .....	33
Two Kinds of People who Obstruct the Path.....	34
The Shuhadaa - Martyrs .....	34

Is Kashf a Sign of Acceptance? .....	35
The Effect of Zikr.....	35
Become Grateful Slaves .....	36
The Virtue of the Arabs.....	36
Developing Gratitude .....	37
Inordinate Love of the World.....	37
Inner Perfection .....	39
Remedy for Depression .....	40
Need for Graduates Undertaking Islaah .....	41
Who should we take Deen from? .....	42
Determination of Moulana Raipuri (rahmatullahi ‘alaih)....	42
Etiquette of Du‘aa.....	43
Crying to Allah Ta‘ala .....	43
Shortcut to Gaining on Laylatul Qadr .....	44
The Medical Scan .....	44
Three Basic Elements for Connecting with Allah Ta‘ala .....	45
Components of Good Character .....	46
Confusion between Inspiration and Illusion.....	48
Qualities of a Guide .....	48
Purpose of I’tikaaf .....	49
Our Plane Ride .....	49
Contemplation in Salaah.....	50

The Growth of Imaan .....	50
Dislike for Death .....	51
Three Aayaat to bring about Mental Ease .....	51
Calamities, a means of Punishment or a Source of Blessings	53
The Duty of the Elder of the Home .....	54
Parents' Behaviour .....	55
Transparency between Parent and Child .....	55
Shortfall of Fathers .....	56
Unrestricted Noor of Nabi (sallallahu 'alaihi wasallam) .....	56
Studying the Lives of the 'Ulama of Deoband.....	57
Consistency in Taqwa.....	57
Basic Components of Tasawwuf.....	59
Increasing Durood on Thursday Nights.....	60
The Nafs – A Wet and Green Branch .....	61
Focus of the Former Mashaayikh.....	61
Redirecting the Human Temperament.....	62
Establishing the Remembrance of Allah Ta‘ala .....	63
A Life of Austerity .....	63
Great Service of the Sufis of the Past .....	64
Exhausting our Efforts.....	64
Checking the Levels of our Taqwa.....	65
Sins of the Eye and Ear .....	65

Sins becoming Widespread.....	66
Preservation of Sharee‘ah.....	66
People of Position Need to Exercise Caution .....	67
What is Tasawwuf all About? .....	67
Vain Talks – A ‘Killer’ .....	68
Fanaaiyyat .....	68
The Gift of Imaan.....	69
The Essence of Tasawwuf.....	69
Pride – The Catalyst for Shaitaan’s Rejection .....	71
Backbiting is Worse than Fornication.....	71
Pondering over our Beginning.....	72
Pleading and Crying to Allah Ta‘ala .....	72
Du‘aas in Qa’dah .....	73
True Talab (Yearning) .....	74
Difference Between a Muslim and a Jew.....	74
Questioning the Commands of Allah Ta‘ala .....	75
Islam is ‘Everyday’ .....	75
Ulul Amr – Deeni Elders .....	76
Mu‘aasharah – Social Etiquette.....	76
The Broad Spectrum of Social Etiquette.....	77
The Soccer Match of this World.....	77
The Divine System of Differing Ranks.....	78

Treating the Nafs with ‘Suspect’ .....	78
Trial of Wife and Children .....	79
Getting on Track.....	79
Muslims in the Face of the Ummah’s Challenges .....	80
Changing the Thought Process .....	81
Clash between Truth and Falsehood .....	82
Respect for the Quraan Shareef .....	82
Istiqaamat – Commitment to Deen.....	83
Divine Distribution .....	83
Marriage is like Buying a Home .....	84
Be Happy with His Decree.....	84
Tawakkul .....	85
Forgiving Others .....	85
One Benefit of Piety .....	86
Earning the Curse of Others .....	86
Importance of Consulting .....	87
Who should we Consult? .....	87
The Sign of Prosperity .....	88
Our Two Great Oppositions .....	88
The Intelligent Person.....	89
Ungrateful Husbands.....	89
You Reap what you Sow .....	90

Nipping the Problem in the Bud .....	90
Fanaa (Annihilation).....	90
Relaxation of Laws and Ease of Means.....	92
Handling Differences of Opinion .....	92
Selective Islam.....	93
Disciplining the ‘Beast’ within us .....	93
A Mu’mín’s Prison .....	94
Discussing the Hereafter .....	94
Nabi (sallallahu ‘alaihi wasallam) was a Guiding Star .....	95
Realising one’s Wrong – A Gift from Allah Ta‘ala.....	96
Adab (respect) Draws the Blessings of Allah Ta‘ala .....	96
The Solution to our Problems .....	97
Reflect over Your Personal Faults .....	98
The Sahaabah (radhiyallahu ‘anhuma) – The Inhabitants of Jannah .....	98
Wrongs during ‘Umrah .....	99
Good Company .....	100
Prime Time.....	101
Entitling ourselves to the Promise of Allah Ta‘ala’s Help..	101
Taking Heed to the Warnings of the Nabi .....	102
Allah Ta‘ala is Az-Zaahir (the Apparent) .....	103
The Lofty Status of the Sahaabah (radhiyallahu ‘anhuma) .	103
Respect for the Sahaabah (radhiyallahu ‘anhuma).....	104

Suffering from an Inferiority Complex.....	105
Truth is not Based Merely on the Actions of the Pious .....	106
The Need to have an Elder .....	106
The Correct Procedure when Correcting Others .....	107
Challenges Facing the Truth .....	108
Two Levels of Mashwarah.....	109
The Meaning of ‘Judgemental’ .....	109
Being Deprived of a Death on Imaan.....	110
Remaining Focused during the ‘Holiday Season’ .....	111
Not Adopting the Ways of the Kuffaar .....	112
Reciting the Quraan Shareef Correctly .....	112
Confidence and Love for one’s Shaikh .....	113
Clash between Self-Interest and the Love for Allah Ta‘ala	114
Effect of Encouraging others to do Good .....	114
What should One Focus on for Progress? .....	115
Boosting the Morale of Others .....	115
Different Ways of Tableegh .....	115
Aspiring for the Ideal.....	116
Getting in Shape .....	116
Keeping the Heart Clean .....	117
The Reality of Tasbeeh .....	117
Allah is Al-Khaaliq.....	118

Old Age – A Sign of Worldly Departure.....	119
Rid Yourself of the Love of the Dunya .....	119
Destroying one's Children .....	119
The Two 'Umars .....	120
Giving Credit to those who Deserve it .....	121
Understanding the Correct Application of 'Ilm.....	122
Disinclination from Material.....	123
Relaxing the Mind.....	124
Getting the Point Across .....	124
Working Gracefully .....	124
Suhbat – Companionship with the Mashaayikh.....	125
Understanding our Positions .....	125
Prioritising Ourselves.....	126
Deen teaches Procedure .....	127
Deen Stands for Purity .....	127
Beauty – A Creation of Allah Ta'ala .....	128
Personal Goodness – A Favour of Allah Ta'ala .....	129
Importance of Inquiring .....	129
Mystery of Allah Ta'ala's Decision.....	129
Obstruction in our Organs .....	130
Distortion in Christianity.....	131
Playing Games with Allah Ta'ala.....	132

Legitimising and Legalising .....	132
Purpose of the Khanqah .....	133
Employing Personal Reasoning in Deeni Matters .....	134
Standard of Success .....	134
Man's Flawed Reasoning .....	135
The Means to a Haraam is also Impermissible .....	135
Direct Entry into Jannah .....	136
Stray Thoughts .....	136
Nasheeds and Nazams in the Light of the Sharee'ah.....	137
Doubtful Areas .....	139
Imaam Muhammad (rahmatullahi 'alaih)'s Kitaab in Tasawwuf.....	140
Contentment – A Source of Barkat (Blessings) .....	141
Taking our Lifestyles from Others .....	142
'Just do it' .....	142
Our Jihaad.....	143
Correct Expression of Parental Love .....	143
Whose Love is Greater? .....	144
The Parental Approach of 'Umar bin 'Abdul 'Aziz (rahmatullahi 'alaih).....	145
Allah Ta'ala's System of Deeni Revival.....	146
Doing Things with Planning .....	147
Aspects to Bear in Mind before taking Bay'at.....	148

Preparation for Ramadhaan and the Evil of Pride .....	149
The Evil of Pride .....	150
Avenues of Zina .....	150
The Influence of ‘Might’ .....	151
Pride and Complacency.....	152
Begging Allah Ta‘ala .....	153
Importance of Consulting.....	153
Concern and True Values.....	154
Four Components for Success in Imaan and Marriage.....	154
Planning one’s Future .....	155
The Last Part of the Night.....	156
Settling Huqooqul ‘Ibaad .....	156
Adopting the Correct Procedures in Deen .....	157
Achieving the Understanding of Deen takes Time .....	158
Patience allows one to Progress .....	159
Taking one’s Child for ‘Umrah? .....	159
Overcoming Differences.....	160
Nabi’s (sallallahu ‘alaihi wasallam) Teaching of Advanced Preparation .....	161
Creating the Enthusiasm for Ramadhaan.....	161
Checking the Loose Ends.....	162
Respecting our Elders .....	162
Deen Revolves mainly around Respect.....	163

Kindness and Regards for others .....	163
Early Termination of Pregnancy.....	164
Spending in the Correct Avenues .....	165
Sufficing on Less.....	165
Having a Broad Chest .....	166
Misuse of the Tongue and Fanaa .....	166
Taunting a Sinner .....	168
Fanaa – Understanding and Achieving it .....	168
Different Levels of Taqwa .....	169
Direct Line with Allah Ta‘ala .....	170
Tipping the Balance .....	171
Not Undermining any Believer .....	171
A Bad Ending.....	172
Remaining Stationary.....	173
Tasawwuf is for All.....	173
Broken Down .....	173
Not Consulting results in No Progress .....	174
Identifying the Genuine from the Artificial.....	174
Three Types of Sinners.....	175
Small Sin .....	175
Internal and External Conformity .....	176
Identifying the Righteous .....	176

A Heart that is in the Hereafter .....	177
Remaining Silent at the Time of Anger .....	177
The Purpose of Jannah .....	178

## Contents

Foreword .....	1
Divine Selection.....	3
Being Happy with One's Condition.....	3
The Finishing Line .....	4
Legalising Insurance and Interest .....	4
Avoiding Doubtful Things .....	5
Taking the Hadeeth Seriously .....	5
Noor of Nubuwwat.....	6
Planning and Preparing .....	6
The Man has Extra Responsibilities .....	7
A Major Cause for Marital Problems .....	7
Not Questioning the Wisdom of Allah Ta‘ala .....	8
Banks Thrive on Our Greed.....	8
Reason for Emphasis on Zikr .....	9
Wrongs in Madaaris .....	9
Make up with Allah Ta‘ala .....	10
Quality, not Quantity .....	10
Different Connections with Allah Ta‘ala .....	11
Allah Ta‘ala’s Pleasure is Perpetual .....	11
Recurring Rewards.....	12

The Wife is a Fort .....	12
'Ilm e Ghaib .....	12
Placing the Panels Correctly .....	13
Method of Acquiring a Special Relationship with Allah Ta'ala	14
Trust and Faith in the Shaikh.....	14
Become like a Seed.....	15
Responsibility of the 'Ulama .....	15
Du'aa.....	16
Sustenance that is Just Enough .....	17
Being Lovable.....	17
Our Response to the Plight of the Ummah.....	18
Knowledge is not Sufficient.....	18
Inspirations are Favours .....	18
Temptation .....	19
Love of Allah Ta'ala.....	19
Going to the Source .....	19
Allah Ta'ala's Mercy and Expressing Remorse .....	20
Attaining Piety in Comforts.....	20
Linking up with Allah Ta'ala.....	21
Being Casual in the Graveyard .....	21
Your Kindness will be Remembered .....	21
Two Good Qualities of the Women of the Past .....	22

Meaning of “Sadaqah Increases Wealth” .....	22
Learning how to Rectify a Wrong .....	23
Correcting One’s Household.....	23
Constant Contact with the Shaikh.....	24
Being Self-Opinionated .....	24
Etiquettes of Women .....	25
A Woman’s Place .....	26
Pious Mother.....	26
Imitating Disbelievers .....	26
Kindness and Justice.....	27
Milk Fund .....	28
Caring for Others.....	28
Consideration for a Sinner or Disbeliever .....	29
Meaning of “Muraaqabah” .....	30
Abstention from Sin.....	31
Wealth and Women .....	31
Enhancing the Love of Allah Ta‘ala .....	32
Benefit of the Company of the Lovers of Allah Ta‘ala .....	32
Loyalty of the Horse.....	33
Constantly Focusing Towards Allah Ta‘ala .....	33
“I am the Slave of Allah Ta‘ala” .....	34
Death is Indiscriminate .....	34

A Pleasant Return Journey.....	35
Precision in Narrating .....	35
Comparing Oneself to Others .....	36
Taqwa.....	37
Deficiency in Knowledge.....	38
A Heart that is Turned Upside Down .....	38
Students of the Past .....	39
Even Shaitaan's Du'aa was Accepted.....	39
Asking those who Know .....	40
The Indispensability of Islam .....	40
Being Influenced by Kuffaar Culture.....	41
Confessing One's Wrong .....	42
Two Ways of Protecting Oneself during Times of Confusion	43
Remaining within the Parameters of Deen .....	44
Levels of Protecting Islam.....	45
Not Following the Correct Procedure in Explaining the Quraan Shareef.....	47
Knowledge and the People of Knowledge .....	50
Different Approaches to Reformation .....	50
Allah Ta'ala is not Subject to a System .....	53
Balance for Smooth Functioning .....	53
Inter-Dependency .....	54
Focus on Tarbiyat and Association.....	54

Reflecting over the Hereafter .....	55
Instilling the Love of Allah Ta‘ala .....	55
Cycling Culture .....	58
Yearning to Meet Allah Ta‘ala.....	58
Wisdom behind Opposites .....	59
The Test in the Gifts of Allah Ta‘ala .....	59
Sticking to the Ways of the Elders .....	60
Level of Commitment to Deen.....	62
“Don’t Judge Me”.....	63
“I Don’t Know” .....	63
Grace and Mercy of Allah Ta‘ala .....	64
Gradually Initiating People in Deen .....	64
Treating Others with Compassion and Kindness .....	66
Reflecting over the Reality of the Hereafter .....	67
The Age of Forty .....	67
Listening to Too Much.....	68
Ponder and Endure .....	68
Securing the Nisbat with Allah Ta‘ala.....	69
Building a Swimming Pool.....	72
Inner Happiness .....	72
Money Making Machines .....	73
5 to 10 Minutes More .....	74

Compounded Deception .....	74
Respecting our Leaders and Seniors .....	74
Avoiding Controversy .....	77
Shaitaan’s Incorrect Rationale .....	78
Emotions and Intelligence .....	78
Shaitaan’s Modus Operandi .....	80
Showing Love to One’s Wife Even in Old Age .....	81
Avoiding the Grey Areas .....	81
A Woman’s Place .....	82
Having the Correct Intention .....	83
Application of Talks .....	84
Being Alert .....	84
Respect in Conforming .....	85
Responsibility of the Forerunners .....	85
Respecting the Sahaabah (radhiyallahu ‘anhum) .....	86
Importance and Essence of Respect .....	86
The Invitation to Darus Salaam .....	87
The Carrots of Wealth and Women .....	89
Support of Allah Ta‘ala .....	89
‘Azmat and Respect .....	90
December and January - Season of Sin .....	91
Simple Solutions .....	91

Breaking Even.....	92
Wrongs of Excessive Wealth.....	93
Focus with an Obsession .....	93
Focus when Coming to the Musjid .....	94
Hijrat – Migrating for the Sake of Allah Ta‘ala .....	95
Three Requirements of Sharee‘ah .....	96
Levels and Method of Da’wat .....	98
Avoiding a Burn out.....	99
Accepting Correction.....	100
Not Being Over-Bearing .....	101
Reasons for Da’wat not being Effective .....	102
Attachment to the Hereafter.....	103
Inner Peace .....	105
True Spirit of Islamic Finance .....	106
Applying Deen to Every Facet of Life .....	109
Doing Business for Allah Ta‘ala.....	110
Harm of Lack of Association .....	111
Sunnat Namaaz at Home and Congregational Du‘aa .....	112
Playind Around with Words .....	113
Islamic Finance Values .....	114
Displaying Love in Business.....	116
Importance of Behaviour in Bringing about a Change.....	117

Incidents of the Ambiya (‘alaihimus salaam).....	118
Eternal Security Plan .....	119
Looking Backward or Forward .....	120
The Dream of this World and the Reality of the Hereafter	121
Earning is the Man’s Responsibility .....	123
Expressing Inability before Allah Ta‘ala .....	123

# Foreword

It has been the system of Allah Ta‘ala since time immemorial that there would always be a group of His selected servants in every era who are bestowed with the true understanding of the mizaaj (temperament) of Deen, and who are blessed with deep insight and vision. They are the ones who have a profound concern for the plight of the Ummat.

With every statement that they utter, gems of wisdom flow out which then clear the doubts of the listeners and brings solace and peace to the hearts of the seekers of the truth.

Allamah Iqbaal, the famous poet, explaining the treasures that these great servants of Allah Ta‘ala possess, says:

تمنادر دل کی ہے تو کر خدمت فقیر وں کی نبیں ملتا یہ گوہر بادشاہوں کے خزینوں میں

*“If you desire the true love of Allah Ta‘ala, serve His pious servants, for you will not even find these pearls in the treasures of kings.”*

Undoubtedly in this era of fitnah, our beloved shaikh, Hazrat Mufti Ebrahim Salejee Saahib (daamat barakaatuhum) is among those selected servants of Allah Ta‘ala.

This compilation is a collection of the highlights of Hazrat Mufti Saahib’s majaalis that were conducted in the blessed month of Ramadhaan 1433/June 2012 and of the weekly Saturday majaalis conducted thereafter till Ramadhaan 1436/May 2015.

The dates of the majaalis have been added for ease of reference to the recordings (which can be accessed from the Madrasah website: [www.alhaadi.org.za](http://www.alhaadi.org.za)).

This compilation is not meant to be a book for mere information. Instead, it is to conscientize the reader of the true meaning of life and to begin to understand the line of thought of our Akaabir and pious predecessors. Hence a humble request is made for the sincere seeker, to read a passage at a time, then stop and reflect.

We beg Allah Ta'ala to accept this compilation, overlook our shortcomings, allow it to be a means of hidaayat (guidance) for the Ummat and immensely reward all those who contributed towards bringing this compilation to fruition, aameen.

## Zikr - the Soul of all ‘Ibaadaat

Night majlis - Monday 10<sup>th</sup> Ramadhaan 1433 / 30<sup>th</sup> July 2012

We all have been created for the ‘ibaadat of Allah Ta‘ala. However, There are different types and levels of ‘ibaadat. Some are direct, such as salaah, tilaawat, and zikr, while others are indirect and ultimately become ‘ibaadat, like eating and wudhu.

To recognise which category an act falls under you should see whether it’s prolonging is desired or not. The ‘ibaadat whose prolonging is desired will be a direct ‘ibaadat. The soul and rooh of all ‘ibaadat is the zikr (awareness and remembrance) of Allah Ta‘ala. This brings life to the ‘ibaadat and enhances its value. ‘Ibaadat without zikr is like a dead corpse.

## Progress through someone’s Du‘aa

Asr majlis - Monday 10<sup>th</sup> Ramadhaan 1433 / 30<sup>th</sup> July 2012

Whatever progress we make is on account of the du‘aa of someone, though many times we are unaware of it.

## **Concern of Image**

**Asr majlis - Monday 10<sup>th</sup> Ramadhaan 1433 / 30<sup>th</sup> July 2012**

A great wrong we commit is that we worry about our image and reputation in the eyes of people. It is actually Allah Ta‘ala’s decision that decides.

## **Holding Firm to our Mashaayikh**

**Asr majlis - Monday 10<sup>th</sup> Ramadhaan 1433 / 30<sup>th</sup> July 2012**

We will always have to hold firmly to our Mashaayikh, for we cannot see what they see.

## **Be Happy with the Decision of Allah Ta‘ala**

**Night majlis - Tuesday 11<sup>th</sup> Ramadhaan 1433 / 31<sup>st</sup> July 2012**

There may be certain things in life that we desire, but they are not good for us, and there may be things that we dislike, but they are better for us. As Muslims, we need to believe that Allah Ta‘ala has the knowledge of everything.

## Anticipating Results

Night majlis - Tuesday 11<sup>th</sup> Ramadhaan 1433 / 31<sup>st</sup> July 2012

We should not stress and worry about our actions producing results. We need to do our best in fulfilling our duties and thereafter leave the rest to Allah Ta‘ala. The problem comes about when we try to take things into our own hands.

## Holding on to the Pious, Selected Servants of Allah Ta‘ala

Morning majlis - Tuesday 11<sup>th</sup> Ramadhaan 1433 / 31<sup>st</sup> July 2012

Surah Faatihah is known as the text of the Holy Quraan and the rest of the Quraan Shareef is its explanation. One of the themes of Surah Faatihah is the belief in Allah Ta‘ala’s chosen servants, i.e. to believe that their guidance will assist you and grant you salvation. In this surah we ask for guidance to the straight path. But what is this path and how will that guidance come? This is explained in the next verse:

صِرَاطُ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

“The path of those whom you have favoured”

They have adequate knowledge of the sharee‘ah and they also enjoy Allah Ta‘ala’s special grace. They are not those who stray away from the truth neither knowingly nor unknowingly.

## Obedience to the Shaikh

Asr majlis - Tuesday 11<sup>th</sup> Ramadhaan 1433 / 31<sup>st</sup> July 2012

The key to progress is conforming to the teachings of the shaikh. When this is found, then it is like a plane with both its wings. It will now be able to move extremely swiftly.

## Blessings of Ramadhaan

Asr majlis - Tuesday 11<sup>th</sup> Ramadhaan 1433 / 31<sup>st</sup> July 2012

Just as water brings about life, so too do the blessings of Ramadhaan bring life to the soul. Once it is stored in the soul, fulfilling the orders of Allah Ta'ala in the remaining months of the year become easy. It is preserved by protecting the inlets to the soul, i.e. the eyes, ears and tongue.

## Love and Obedience of Nabi (sallallahu 'alaihi wasallam)

Night majlis - Wednesday 12<sup>th</sup> Ramadhaan 1433 / 1<sup>st</sup> August 2012

One can only reach Allah Ta'ala through Nabi (sallallahu 'alaihi wasallam), i.e. by emulating Nabi (sallallahu 'alaihi wasallam) both inwardly and outwardly.

We recognise the favours of our wives etc., but we have failed to recognise the favours of Nabi (sallallahu ‘alaihi wasallam). He gave us not only the dunya (world) but the aakhirat (hereafter) as well. Ponder over his sacrifices and this will instil that love and recognition. Emulating him will then become easy.

## Concentration in Zikr

**Morning majlis - Wednesday 12<sup>th</sup> Ramadhaan 1433 / 1<sup>st</sup> August 2012**

A person making zikr does not always gain the concentration and presence of mind that he desires. Hence he thinks: “What is the benefit of such zikr?” and contemplates on abandoning it. This is purely a whisper from Shaytaan and one should not pay any attention to it. Rather, he should continue making his zikr.

Shaytaan abhors seeing a person making zikr because the Quraan Shareef terms zikr as the greatest thing. When a person does this, life comes into all his other actions as well. Therefore, Shaytaan makes every effort to stop a person from zikr especially by frustrating him. Once a person is frustrated he will omit whatever he is doing. Remember, every effort, even a broken one, undertaken in order to establish the zikr of Allah Ta‘ala is highly appreciated in the court of Allah Ta‘ala.

## The Essence of I'tikaaf

**Asr majlis – Wednesday 12<sup>th</sup> Ramadhaan 1433 / 1<sup>st</sup> August 2012**

The purpose of I'tikaaf is to create mental seclusion with the Beloved (i.e. Allah Ta'ala). This is the beginning of spiritual progress. The hadeeth says that before nubuwwat, seclusion was made beloved to Rasulullah (sallallahu 'alaihi wasallam). The mind has to be completely free from all other worries, concerns, desires and aspirations. Like a reserved parking, the mind doesn't only need to be paak (pure), but also needs to be reserved solely for Allah Ta'ala.

## True meaning of Adab and Akhlaaq

**Night majlis - Thursday 13<sup>th</sup> Ramadhaan 1433 / 2<sup>nd</sup> August 2012**

The easiest way to explain adab is that one ensures that others are comfortable and happy.

We have failed miserably when it comes to adab and akhlaaq at home. We might be showing that adab and akhlaaq to others, but how many of us show it to our families, whereas this is where the greatest amount of adab and akhlaaq needs to be shown.

We have confined tasawwuf to just some zikr and 'ibaadat, whereas adab and akhlaaq play a major role.

## Not being Incited

**Asr majlis – Thursday 13<sup>th</sup> Ramadhaan 1433 / 2<sup>nd</sup> August 2012**

One of the impediments on the path (of reaching Allah Ta‘ala) is the whispers of Shaytaan. These whispers come in different forms. The best remedy is to completely turn away from them and not to be incited by them. The hadeeth teaches us to ignore Shaytaan. Similarly, the perfection of man is in having complete control of his emotions, and maintaining complete composure of himself. He should not act impulsively or become worked up by situations and the insults of people.

## Respecting the Symbols of Deen

**Night majlis - Friday 14<sup>th</sup> Ramadhaan 1433 / 3<sup>rd</sup> August 2012**

There are three things through which one gains complete fanaa (annihilation of his desires) and proximity to Allah Ta‘ala:

1. Ittibaa‘e sunnat – Following the sunnat.
2. Serving people, together with tolerating their harm.
3. Respecting the symbols of deen.

## Four Aspects regarding the Respect of the Quraan Shareef

Night majlis - Friday 14<sup>th</sup> Ramadhaan 1433 / 3<sup>rd</sup> August 2012

1. Hold it with respect close to the heart.
2. Read it with the frame of mind that this is the constitution of Allah Ta‘ala.
3. Have a cover and juzdaan (bag) for it.
4. Read it correctly (ie. with tajweed).

## Belief in the Unseen

Morning majlis - Friday 14<sup>th</sup> Ramadhaan 1433 / 3<sup>rd</sup> August 2012

In the opening verses of Surah Baqarah, Allah Ta‘ala mentions the qualities of His righteous servants that they are:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

“Those who believe in the unseen”

This needs to be firmly entrenched into our systems that our belief is in the unseen and not in what we see. Some people boldly claim: “Only if we see it, then we will believe it”. This is not the outlook of a believer and a righteous servant of Allah Ta‘ala.

The factor which strengthens this belief of ours is ihsaan (keeping Allah Ta‘ala in mind at all times). The greater the ihsaan, the stronger our belief and imaan becomes.

## Turning to Allah Ta‘ala First

**Morning majlis – Friday 14<sup>th</sup> Ramadhaan 1433 / 3<sup>rd</sup> August 2012**

Unfortunately, today we turn our focus to Allah Ta‘ala only at the end, and as a last resort. In a crisis we turn to all other means besides Allah Ta‘ala. When these fail, then finally we resort to Allah Ta‘ala. This needs to be reversed and Allah Ta‘ala should be the first one we turn to.

## Detaching the Heart from Material

**Asr majlis – Friday 14<sup>th</sup> Ramadhaan 1433 / 3<sup>rd</sup> August 2012**

Greed and the desire for more destroy one’s entire deen. Such a person cannot be rectified even by the best of company he may keep. A moderate effort needs to be made for the world, while the heart must be detached from everything and attached only to the mubaarak Being of Allah Ta‘ala. The Awliyaa had made a great effort to acquire this.

## Jews Rejecting Nabi (sallallahu ‘alaihi wasallam)

Night majlis - Saturday 15<sup>th</sup> Ramadhaan 1433 / 4<sup>th</sup> August 2012

Allah Ta‘ala speaks of those who will receive the goodness of this world and the next.

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمَّىَ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَاةِ وَالْإِنْجِيلِ

“Those who follow the unlettered Nabi whom they find recorded in the Toraah and Injeel.”

The Jews tried to kill Nabi (sallallahu ‘alaihi wasallam), they fought against him and did jadoo (black magic) on him, but they could not say that they did not find mention of him in their books. All this was done out of jealousy for Nabi (sallallahu ‘alaihi wasallam).

## Ihsaan

Asr majlis - Saturday 15<sup>th</sup> Ramadhaan 1433 / 4<sup>th</sup> August 2012

The ‘Ulama placed great importance on acquiring the focus of Allah Ta‘ala. One should not have any aspirations and hopes in anyone besides Allah Ta‘ala. The desire of Allah Ta‘ala should overcome every other desire. This is also called ihsaan. Ihsaan is the thing which brings about the finishing touches to a person’s deen.

## The Importance of Self-reformation

**Asr majlis – Saturday 15<sup>th</sup> Ramadhaan 1433 / 4<sup>th</sup> August 2012**

There are two types of injunctions. One is that which relates to the outer-self (e.g. salaah, fasting, etc.), and the other is that which relates to the inner-self (e.g. ridding the heart from jealousy, pride, etc.). Rectifying the inner-self is also imperative and it cannot be achieved without a tutor (shaikh).

## Caution in Speech

**Asr majlis – Sunday 16<sup>th</sup> of Ramadhaan 1433 / 5<sup>th</sup> August 2012**

Hazrat Nizamuddeen Balkhi (rahmatullahi ‘alaih) made a person travel thousands of kilometres to teach him the lesson of being cautious in his speech.

## Resisting Temptations

**Asr majlis – Monday 17<sup>th</sup> of Ramadhaan 1433 / 6<sup>th</sup> August 2012**

In this world, different types of temptations are put before us, such as women, wealth, peer pressure, etc. Allah Ta‘ala wants to see our loyalty to Him and our perseverance. This is the test of sabr and this is what Ramadhaan teaches us when we are ordered to resist from permissible temptations in this month. On the other hand, Jannat is a place free from temptations and sabr.

## Advise, Don't Despise

Asr majlis – Tuesday 18<sup>th</sup> Ramadhaan 1433 / 7<sup>th</sup> August 2012

We cannot despise and look down on anyone, since we don't have any guarantee of the future. The magicians came out in the morning to challenge Moosa ('alaihis salaam) which was the worst crime, but by the end of that very same day, they passed away as the greatest saints of the time. The incident of 'Umar (radhiyallahu 'anhу)'s acceptance of Islam teaches us the same lesson. However this doesn't mean that we must not advise anyone. In fact, this is a very important duty which the Ummah has neglected and is one of the causes for our du'aas not being answered.

## Guarding the Eyes and Tongue

Night majlis - Thursday 20<sup>th</sup> Ramadhaan 1433 / 9<sup>th</sup> August 2012

The motive of being here (in the khanqaah) is that we wish to obtain Allah Ta'ala's mercy. With all the trials around us there has to be a starting point. But we have to start off gradually. A simple starting point is to guard the eyes and tongue.

## Handling News

Night majlis - Thursday 20<sup>th</sup> Ramadhaan 1433 / 9<sup>th</sup> August 2012

Not everyone knows how to handle news. People very quickly publicise news without understanding the repercussions of it.

Conceal the faults of others. Allah Ta‘ala loves this. On the Day of Qiyaamah, Allah Ta‘ala will conceal your faults as well.

## Starting at Home

Night majlis - Thursday 20<sup>th</sup> Ramadhaan 1433 / 9<sup>th</sup> August 2012

Whatever good changes we are going to make must be started at home. The home is like the heart. If everything is right and in order at home then the outside will also be in order. Even if we face problems from the wife, we should understand that this is the nature of women and that is what is expected of her.

## Essence of Righteousness

Asr majlis - Thursday 20<sup>th</sup> Ramadhaan 1433 / 9<sup>th</sup> August 2012

1. Fulfilling the commands of Allah Ta‘ala and abstaining from His prohibitions must become natural.
2. Good character.

## Three Elements of Good Character

Asr majlis - Thursday 20<sup>th</sup> Ramadhaan 1433 / 9<sup>th</sup> August 2012

Good character has been summarized into three aspects:

1. Having a smiling countenance – One should smile when he is required to, e.g. at his wife, children etc. Not in the wrong places, like with strange women.
2. Not hurting or harming others. This should commence first with one's close circle, i.e. His wife, children and immediate family.
3. Spending goodness on others – This refers to any type of goodness, e.g. wealth, time, advice, etc.

## Writing of Durood Shareef

**Night majlis - Friday 21<sup>st</sup> Ramadhaan 1433 / 10<sup>th</sup> August 2012**

A unique feature that we find in the famous books of hadeeth like the sihaah sittah i.e. Saheeh Bukhaari, Saheeh Muslim, Tirmizi, etc. is that when the authors recorded the ahaadeeth, they always wrote the durood on Nabi (sallallahu 'alaihi wasallam) in full. They never used abbreviations as we find nowadays like 'S.A.W.'. It didn't matter even if the duroods took up a third of the kitaab. Hence, we find that upon their demise, Nabi (sallallahu 'alaihi wasallam) personally came to welcome and receive them. Thus, they lived for the sunnat and died in the laps of Nabi (sallallahu 'alaihi wasallam). Through the blessings of the ahadeeth and abundant durood, they were honoured during their lifetimes and even after death. The grave of Imaam Bukhaari (rahmatullahi 'alaih) would give off a fragrant smell.

## Where does the Ummah's Salvation Lie?

Morning majlis - Friday 21<sup>st</sup> Ramadhaan 1433 / 10<sup>th</sup> August 2012

Today the Muslim Ummah is facing problems from all sides. Everyone is concerned in trying to find a solution. Different methods have been adopted in an effort to restore the peace and strength the Ummah once enjoyed. But what is the way the Quraan Shareef advocates and what was the way of the Sahaabah (radhiyallahu 'anhuma)? Allah Ta'ala says:

إِنَّ اللَّهَ لَا يُعِزِّزُ مَا يِقَوِّمُ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ

“Allah Ta‘ala will not change the condition of a nation until they change themselves.”

History bears testimony that when people obeyed Allah Ta‘ala and held on to deen, then everything worked in their favour. The moment they changed their approach, the favourable conditions which they enjoyed, changed.

India was under Muslim rule for eight hundred years, but when disobedience crept into their lives, their sovereignty also fell away. Similar is the case of Spain and Palestine. It is time that the Ummah adopts this attitude of loyalty and obedience to Allah Ta‘ala in order to attract His divine aid and assistance.

## Approach to Differences

Asr majlis - Friday 21<sup>st</sup> Ramadhaan 1433 / 10<sup>th</sup> August 2012

Our elders were very firm on what they believed to be the truth. They would clearly explain their stance and not shift from it in the least, even if a senior held the opposing view. This was also the way of the Sahaabah (radhiyallahu 'anhum). However, they did not attack the personality of the one who held the opposing view by labeling him or using derogatory titles etc.

## Sincerity and Priority

Night majlis - Saturday 22<sup>nd</sup> Ramadhaan 1433 / 11<sup>th</sup> August 2012

There are two important aspects which we tend to overlook:

1. Sincerity.
2. Priority.

It just takes some time to reflect over why we are doing an action. Our rewards largely depend on this. At all times check our intention.

We have to prioritise ourselves. This is the lesson of the incident of Rabee' bin Sulaiman who sacrificed his journey of Hajj to assist the plight of a destitute family who turned out to be the family members of Rasulullah (sallallahu 'alaihi wasallam). – Refer to Fazaail Hajj for the entire incident.)

## Visiting Relatives

**Night majlis - Saturday 22<sup>nd</sup> Ramadhaan 1433 / 11<sup>th</sup> August 2012**

We generally have the habit of moving around all the time and going on outings. We should adjust this a little and together with the outing make a point of visiting a relative or family friend etc. We do not realise the value of these small visits. At times, that visit becomes the means of saving a person's imaan.

## Method of Protecting the Precious Gift of Imaan

**Morning majlis - Saturday 22<sup>nd</sup> Ramadhaan 1433 / 11<sup>th</sup> August 2012**

The most precious commodity is imaan. The nature of anything precious is that if it is looked after then its benefits are tremendous, and on the contrary if it is neglected then the consequences are disastrous. If this imaan is strengthened, it can cause a person to transcend even above the angels. But if it is neglected, it can demote a person so low that even the Shayateen are left surprised. Hence, there is a need to guard and secure this invaluable asset of imaan. For this, the Quraan Kareem enjoins two things, viz. adopting taqwa and associating with the pious.

## What is Tasawwuf?

Asr majlis – Saturday 22<sup>nd</sup> Ramadhaan 1433 / 11<sup>th</sup> August 2012

People have strange ideas regarding tasawwuf. Some feel it is only about zikr while others feel it is about seeing some good dreams or having some good experience etc. However, the essence of tasawwuf is taqwa and ihsaan.

Taqwa means to desist from all impermissible and doubtful things, and ihsaan means to have the consciousness of Allah Ta‘ala at all times. Not only during salaah, rather even when one is in his business or with his family. Like a person who is working in a company and he knows that his employers are watching every move of his on the CCTV, and if his performance is good he will qualify for a 30% salary increase. When one has this level of consciousness of Allah Ta‘ala, committing sins becomes impossible.

## Closeness to Nabi (sallallahu ‘alaihi wasallam)

Night majlis – Sunday 23<sup>rd</sup> Ramadhaan 1433 / 12<sup>th</sup> August 2012

The more one sacrifices for deen and faces the challenges of the time, the closer one becomes to Nabi (sallallahu ‘alaihi wasallam). This was the case of ‘Umar bin ‘Abdul ‘Azeez (rahmatullahi ‘alaih) who stood up to the challenges of the time.

## The Beautiful End of a Believer

**Night majlis – Sunday 23<sup>rd</sup> Ramadhaan 1433 / 12<sup>th</sup> August 2012**

When a true believer draws near to his end, Allah Ta‘ala unveils the scenes of the hereafter to him and the dunya (world) now becomes worthless in his sight. He now longs to meet his beloved, Allah Ta‘ala. When Bilaal (radhiyallahu ‘anhu) drew close to his end, his wife was crying in grief. He told her with joy that there is no need to grief, for: “*Ghadan nalqal ahibbah – Muhammadan wa hizbah*” (Tomorrow I will meet my friends, Muhammad [sallallahu ‘alaihi wasallam] and his companions).

## Pondering over Jannat

**Night majlis – Sunday 23<sup>rd</sup> Ramadhaan 1433 / 12<sup>th</sup> August 2012**

We need to ponder over Jannat and its various bounties. But don’t stop there. Rather, continue further and think of ways of how we could reach Jannat. We are weak and cannot strive as we are supposed to. However, Allah Ta‘ala wants to see the initiative from us and then He will come and grab us.

## Woman have a Greater Chance

**Night majlis – Sunday 23<sup>rd</sup> Ramadhaan 1433 / 12<sup>th</sup> August 2012**

A woman has a greater chance of attaining the friendship of Allah Ta‘ala, because when a man becomes pious, his popularity increases

and people begin praising him. But this is not the case with a woman, and in this way she can make greater strides and faster progress.

## **Incidents of Mirza Mazhar Saahib (rahmatullahi ‘alaih)**

Asr majlis – Sunday 23<sup>rd</sup> Ramadhaan 1433 / 12<sup>th</sup> August 2012

Shah Waliyyullah (rahmatullahi ‘alaih) mentioned: “Allah Ta‘ala has shown me all the awliya of the time. Today I do not find anyone greater than Mirza Mazhar Jaane Jaana (rahmatullahi ‘alaih).”

Mirza Saahib (rahmatullahi ‘alaih) had an extremely sensitive temperament and this was his test and trial. He was once shown (through divine inspiration) that if he wished any further progress, he should marry a certain woman. He married her and found that she had a very bad temper. She would “take off” with him all the time, but he made sabr on all of this.

Once a discussion took place between some pious people that if Allah Ta‘ala had to give them an opportunity to ask for something which will definitely be given them, what will they ask for? Everyone replied according to his understanding. Mirza Saahib (rahmatullahi ‘alaih) replied: “I will ask for pious company.”

## Following the Way of Nabi (sallallahu ‘alaihi wasallam)

**Night majlis - Monday 24<sup>th</sup> Ramadhaan 1433 / 13<sup>th</sup> August 2012**

A unique feature in the life of Moulana Qaasim Nanotwi (rahmatullahi ‘alaih) was that he always endeavoured to understand the mansha (purport) of the ahaadeeth of Nabi (sallallahu ‘alaihi wasallam). Thus, he attempted to follow the way of Nabi (sallallahu ‘alaihi wasallam) in every aspect of life, to the extent that after receiving a warrant of arrest, he remained in hiding for just three days, practising on Nabi (sallallahu ‘alaihi wasallam)’s stay of three days in the Cave of Thaur.

## Muraaqabah and Pondering

**Night majlis - Monday 24<sup>th</sup> Ramadhaan 1433 / 13<sup>th</sup> August 2012**

We have to ponder (make muraaqabah) over the reality of things. An easy prescription for beginners is to ponder over the nature of life; we come from Allah Ta‘ala and we have to return to Him. We make such elaborate arrangements and preparations for this short worldly life. What preparations and provisions have we made for the life of the hereafter? The best provision is that of taqwa which Allah Ta‘ala declares in the Quraan Shareef.

## Innovations in Deen

**Morning majlis - Monday 24<sup>th</sup> Ramadhaan 1433 / 13<sup>th</sup> August 2012**

The only religion which has remained in its pure and original form is Islam. No other religion enjoys that privilege for the simple reason that with the passage of time people began to add things into their religions which had no basis whatsoever, and there was no one to weed them out. As a result it became difficult for them to differentiate between the original and the innovated. However, Allah Ta'ala has taken the responsibility upon Himself to preserve this deen of Islam in its pristine condition. Therefore, He sends a revivalist in every century who will trim and shave off the innovations that people introduced.

The 'Ulama explain that innovations are worse than sin, because sin is such that the perpetrator regards it as wrong and may repent one day from his crime. Whereas, he regards an innovation to be an act of virtue, hence he will never make taubah from it.

## The Reality of Nazams

**Asr majlis - Monday 24<sup>th</sup> Ramadhaan 1433 / 13<sup>th</sup> August 2012**

Unfortunately, today nazams have become so common that it has taken the place of people's nafl salaah, tilaawat, du'aa, zikr and ta'leem. These things are the original and the nazams were meant to be a booster when a person is feeling spiritually low.

Furthermore, those elders who have permitted nazams have done so together with conditions. Some of them are:

1. The reciter must be a righteous person who is committed to deen, both outwardly and inwardly.
2. The listeners must also be committed to deen.
3. The contents must not be anything impermissible.
4. It must not be accompanied by musical instruments.

## **Death – A Wonderful Experience**

**Night majlis - Tuesday 25<sup>th</sup> Ramadhaan 1433 / 14<sup>th</sup> August 2012**

We tend to become scared and afraid upon hearing about death, whereas death is an enjoyable experience. It is something which the friends of Allah Ta‘ala look forward to. All that is required is that we acquire a taste for it.

## **Enjoyment in the Zikr of Allah Ta‘ala**

**Night majlis - Tuesday 25<sup>th</sup> Ramadhaan 1433 / 14<sup>th</sup> August 2012**

When we keep Allah Ta‘ala before us and build an affinity with Him, we will experience such enjoyment which is unimaginable. There was a person who related that whenever he took the name of Allah Ta‘ala, he literally felt as if someone is placing a toffee on his tongue.

## Importance of a Guide

**Night majlis - Tuesday 25<sup>th</sup> Ramadhaan 1433 / 14<sup>th</sup> August 2012**

In matters of deen we need to have a guide. The Mashaayikh state that the one who does not have a guide for his deeni matters then Shaytaan will lead him. When this happens then one will go astray.

## Jealousy and Taqwa

**Morning majlis - Tuesday 25<sup>th</sup> Ramadhaan 1433 / 14<sup>th</sup> August 2012**

The first crime to be committed on the surface of the earth was jealousy. Qaabeel felt jealous of his brother Haabeel and murdered him. Haabeel explained to his brother that the criteria for divine acceptance is taqwa. Really, our prosperity as well as that of our progeny lies in taqwa. We should make a moderate effort for ourselves and our children as far as material things are concerned, but primarily a concerted effort has to be made to inculcate within them the golden values of taqwa etc., for these will assure them comfort here as well as in the aakhirat.

## Imitating the West

**Morning majlis - Tuesday 25<sup>th</sup> Ramadhaan 1433 / 14<sup>th</sup> August 2012**

The hadeeth tells us that a person will be raised with those whom he loves. Therefore, it is imperative that our deepest love and true loyalty be for Nabi (sallallahu 'alaihi wasallam) and the Sahaabah

(radhiyallahu ‘anhuma). Their ways should find a special place in our hearts and should be preferred over all others. The styles and fashions of the West actually distance us away from the Sahaabah (radhiyallahu ‘anhuma) and take us closer to the Kuffaar. A distinguishing feature between us and the Kuffaar is our dress code. This is our identity and cannot be compromised at any cost. Although it may seem insignificant, such as the topee, we should never discard it.

## Good Character

**Asr majlis – Tuesday 25<sup>th</sup> Ramadhaan 1433 / 14<sup>th</sup> August 2012**

People have a misunderstanding of tasawwuf and therefore feel it to be difficult, whereas it is something which is manageable for every believer. One of the main aspects in tasawwuf is good character.

Good character could be defined thus, “Conducting oneself in a way that is pleasing to the Creator and to the creation.” If a person parks his car incorrectly and blocks the masjid driveway to get the virtue of the first takbeer, this is not good character, because although outwardly he has pleased the Creator, he has displeased the creation by inconveniencing them. Good character is the foundation of spiritual progress.

Anyone who adopts the character of Nabi (sallallahu ‘alaihi wasallam) will be honoured, even if he be a kaafir.

## Sensual Pleasures

**Night majlis - Wednesday 26<sup>th</sup> Ramadhaan 1433 / 15<sup>th</sup> August 2012**

Beauty is something that is desired and sought for, but it comes with a price. When Sayyiduna Yusuf ('alaihis salaam) was in prison, some of the inmates started to take a liking for him. He cautioned them that whenever anyone took a liking for him it was 'he' that eventually suffered.

One who saves himself from lust and sensual pleasures in his work place will be rewarded with immense barkat in his sustenance.

## The Brilliant Lamp of Nubuwwat

**Night majlis - Wednesday 26<sup>th</sup> Ramadhaan 1433 / 15<sup>th</sup> August 2012**

Nabi (sallallahu 'alaihi wasallam) has been likened to a brilliant lamp (*siraajam-muneera*) in the Quraan instead of a shining sun. Various reasons have been given. Among them is that a lamp is something that is accessible and which man is familiar with. This was evident in the life of Nabi (sallallahu 'alaihi wasallam). Another reason is that one lamp can light up thousands of other lamps whereas this is not the case with the sun.

Hazrat Mufti Muhammad Shafee' Saahib (rahmatullahi 'alaih) explains that the manner in setting alight our lamps through the lamp of Nabi (sallallahu 'alaihi wasallam) is by emulating the sunnat of Nabi (sallallahu 'alaihi wasallam) and sending abundant durood upon our beloved Rasul (sallallahu 'alaihi wasallam).

## The Benchmark of Imaan

Morning majlis – Wednesday 26<sup>th</sup> Ramadhaan 1433 / 15<sup>th</sup> August 2012

Imaan is the foundation of a believer. When the foundation is firm, so too will be the structures erected upon it. There will always be a clash between the demands of imaan and the demands of people, occasions etc. But as Muslims we need to ensure that we give preference to the demands of imaan over everything else.

What is the benchmark by means of which a person can gauge whether his imaan is on par or not? Allah Ta‘ala mentions in the Quraan Majeed:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا  
قَضَيْتَ وَيُسِّلِّمُوا تَسْلِيمًا

“They will not be true believers until they make you (Nabi sallallahu ‘alaihi wasallam) the judge to decide over all their affairs, and thereafter they do not have any reservations within their hearts and accept wholeheartedly.”

The teachings and instructions of Nabi (sallallahu ‘alaihi wasallam) should serve as final and one should not have complaints regarding any aspect of deen.

## Confession of Sins – An Act Greatly Loved by Allah Ta‘ala

**Night majlis – Thursday 27<sup>th</sup> Ramadhaan 1433 / 16<sup>th</sup> August 2012**

Allah Ta‘ala loves the one who confesses his wrongs and mistakes. Our father Sayyiduna Adam (‘alaihis salaam) taught us this lesson. When he committed the mistake, he admitted his wrong and repeated the words “*Rabbana zhalamna anfusana*”. On the other hand, Shaytaan displayed arrogance and an attitude which earned him the eternal curse.

## Increasing Istighfaar

**Night majlis – Thursday 27<sup>th</sup> Ramadhaan 1433 / 16<sup>th</sup> August 2012**

Among the last surahs to be revealed was Surah Nasr wherein Allah Ta‘ala instructs Nabi (sallallahu ‘alaihi wasallam) with “*wastaghfirhu*” (seek Allah Ta‘ala’s forgiveness). From then onwards Nabi (sallallahu ‘alaihi wasallam) increased his istighfaar. Likewise, once we reach the age of forty, we should increase our istighfaar. In fact, nowadays, death has become so unpredictable, that we should start increasing our istighfaar even before this age.

Our istighfaar should not be out of convenience. Instead, it should be a sincere repentance with a firm resolve never to return to those sins.

## Respect

**Morning majlis – Thursday 27<sup>th</sup> Ramadhaan 1433 / 16<sup>th</sup> August 2012**

Respect is a fundamental aspect in a person's deen, without which a person lies in great danger. A salient feature in all our pious predecessors is that they always maintained a very high level of respect for their elders, as well as all the pious and learned scholars before them. Our progress in deen depends on revering and honouring our pious predecessors. Although they may have had differences among themselves, this does not authorise us to degrade them in any way. The teachings of Nabi (sallallahu 'alaihi wasallam), as well as the lives of the Sahaabah (radhiyallahu 'anhuma) and the Aimmah Mujtahideen are replete with examples of respect.

## Understanding the Theme in the Life of the Mashaayikh

**Asr majlis – Thursday 27<sup>th</sup> Ramadhaan 1433 / 16<sup>th</sup> August 2012**

The Mashaayikh have certain personal habits, which at times are a result of a certain spiritual or mental condition that they are experiencing. One does not need to follow them in these aspects, rather one needs to understand the theme of their life and follow them in those aspects.

For example, Hazratjee Moulana Maseehullah (rahimahullah) would never sit or lie down with his legs fully stretched out. He always kept them slightly bent. This was due to his overwhelming

consciousness of Allah Ta‘ala. We do not need to follow him in this, since we do not experience the same consciousness. Rather, we need to follow that which was the theme of his life, and that was: “Not harming anyone at all, and totally avoiding anger.”

## Affection to the Creation

**Night majlis – Friday 28<sup>th</sup> Ramadhaan 1433 / 17<sup>th</sup> August 2012**

After his appointment as khaleefah, Abu Bakr (radhiyallahu ‘anhu) was approached by the children of the neighbourhood who told him that they feared he would not be as affectionate to them as before. Abu Bakr (radhiyallahu ‘anhu) assured them that he would continue showing them the same kind of affection.

Despite him holding such a position, he didn’t feel it below his dignity to show affection to the children of the neighbourhood. This is what we need to instil in our lives. And the very first people to start off with are our immediate family members, especially the womenfolk, for they are naturally weak.

## Interacting with Female Staff

**Night majlis – Friday 28<sup>th</sup> Ramadhaan 1433 / 17<sup>th</sup> August 2012**

We need to be kind and compassionate to our staff. However, when it comes to female staff and workers, then we should not interact with them directly. There is always the chance of temptations getting the better of us. In such a situation, leave out the wrong for

the sake of Allah Ta‘ala and He will allow you to receive the same in a halaal manner with honour and respect.

## **Islamic System vs Western System**

**Night majlis – Friday 28<sup>th</sup> Ramadhaan 1433 / 17<sup>th</sup> August 2012**

The social fabric of Islam revolves around two aspects: (1) Simplicity and (2) modesty. The western social fabric also has two elements: (1) Extravagance and (2) immorality

## **The Path of Salvation**

**Morning majlis – Friday 28<sup>th</sup> Ramadhaan 1433 / 17<sup>th</sup> August 2012**

The Sahaabah (radhiyallahu ‘anhum) were practical and realistic. They did not pose questions to merely appease their intellectual curiosity; rather they asked pertinent questions. Once they received the answer, they strictly adhered to the instruction contained therein.

One of their overwhelming concerns was that when confronted with fitnah from all sides, what is the way forward? Hence they asked Nabi (sallallahu ‘alaihi wasallam): “What is the path of salvation (against all fitnahs)?” Nabi (sallallahu ‘alaihi wasallam) gave them a three point plan:

1. Guard your tongue.
2. Don’t leave your home unnecessarily.

3. Weep over your sins.

## **Enhancing the Spirituality of our ‘Ibaadaat**

**Asr majlis – Friday 28<sup>th</sup> Ramadhaan 1433 / 17<sup>th</sup> August 2012**

We carry out our ‘ibaadaat merely as a routine. This is good, but for how long are we going to continue like this? We need to bring love into our ‘ibaadaat. At times, one minute of the ‘ibaadat of a lover of Allah Ta‘ala is better than years of our ‘ibaadat. The lovers of Allah Ta‘ala may not do too many optional good deeds, but their minds are constantly engaged in thought and meditation. When they eat as well, they ponder over the favours of Allah Ta‘ala and are in constant communication with Him.

We are like immature children who don’t appreciate the various aspects of love, since that horizon hasn’t opened up to us. Hence, we need to explore that horizon.

## **Lust and wealth**

**Night majlis - Saturday 29<sup>th</sup> Ramadhaan 1433 / 18<sup>th</sup> August 2012**

A Kaafir’s objective in life is merely fulfillment of lust. This leaves one not any different from an animal. When this is the outlook, then man will stoop to become the worst of the creation. He will not even be concerned whether disgrace overcomes him or not. Wealth is not the best thing for many people. It may look good and attractive, but it comes with a price.

## Du‘aa for the Arabs

**Night majlis - Saturday 29<sup>th</sup> Ramadhaan 1433 / 18<sup>th</sup> August 2012**

We generally criticise the Arabs, but they are the ones who initially did the work for the propagation of deen. Bilaal (radhiyallahu ‘anhu) used to make du‘aa for the Quraish daily.

They merely need to be ignited and they will move like fire. Make two du‘aas for them: (1) They should become united (2) and have the correct direction in life.

## Taqwa

**Night majlis - Saturday 29<sup>th</sup> Ramadhaan 1433 / 18<sup>th</sup> August 2012**

A real commodity to earn and purchase is taqwa. A hadeeth tells us that one who has taqwa will remain safe even if he is in the territory of his enemy. So get this taqwa, which is having the consciousness that Allah Ta‘ala is watching us all the time.

## The Sacred Months of the Year

**Asr majlis - Saturday 5<sup>th</sup> Zul Qa’dah 1433 / 22<sup>nd</sup> September 2012**

In principle, the Qur'aan and hadeeth do not discuss matters of physics or geography etc. If there is any aayat or hadeeth in this regard then it is not for the purpose of explaining any aspect of physics, instead it is on account of the shar‘ee law that is related to

it. For example, the year having 12 months etc. is discussed because of the shar‘ee laws of Hajj, fasting, zakaat etc. that are linked to it.

Among these twelve months there are four that are sacred in the sight of Allah Ta‘ala. They are Zul Qa‘dah, Zul Hijjah, Muharram and Rajab. In the past, it was impermissible to wage war during these months. Hence, the mushrikeen would refrain from commencing any war during this time. However, if a war was still ongoing and these months began, they would alternate the months and move the month to another part of the year so that the war could be completed.

If we compare ourselves to the mushrikeen of that era then there is no difference between them and us. We do the very same when it comes to matters of halaal and haraam. Where it goes against our desires, we are ready to change and adjust deen.

## Injustice

**Asr majlis - Saturday 5<sup>th</sup> Zul Qa‘dah 1433 / 22<sup>nd</sup> September 2012**

The hadeeth warns us that for every wrong a person commits, he will have to face the consequence of it in the Hereafter. However, there are two such wrongs that their consequences befall a person in this very earthly life. One is disobedience to parents and the other is *zulm* (oppression).

There are many instances where employers oppressed and ill treated their employees and faced the consequences of their injustice in this very life. There was a person who owned more than twenty shops but now, he is employed by one of his previous

employees. This is as a result of the injustice meted out to one's staff. We have to be very careful about this.

## Gratitude - The Lesson of Tashahhud

**Asr majlis - Saturday 5<sup>th</sup> Zul Qa'dah 1433 / 22<sup>nd</sup> September 2012**

If we analyze the *attahiyyaat* which we recite in salaah, it teaches us gratitude. Firstly, *Attahiyyatu lillah*, teaches us to be grateful to Allah Ta'ala for all the bounties He has blessed us with, the greatest being the Imaan that we enjoy. Secondly, *Assalamu 'alaika ayyuhan nabiyyu*, being grateful to Rasulullah (sallallahu 'alaihi wasallam) for the effort that he had made and the sacrifices that he underwent. Thirdly, *Wa'ala 'ibaadillahis saaliheen*, gratitude to the pious servants of Allah Ta'ala who were the means for deen reaching us.

## Incident of Jaabir (radhiyallahu 'anhu)

**Asr majlis – Saturday 12<sup>th</sup> Zul Qa'dah 1433 / 29<sup>th</sup> September 2012**

The Sahaabah (radhiyallahu 'anhuma) were open and direct with Nabi (sallallahu 'alaihi wasallam). They never concealed anything from Him.

This is borne out in the incident of Jaabir (radhiyallahu 'anhu) on his return with Nabi (sallallahu 'alaihi wasallam) from a battle. He began to move ahead hurriedly and Nabi (sallallahu 'alaihi wasallam) asked him the reason for his haste. He replied that he was newly married and he was longing for his wife. Nabi (sallallahu

‘alaihi wasallam) understood the natural emotions of this Sahaabi. He then asked whether he married a spinster or a widow. He replied that he married a widow, upon which Nabi (sallallahu ‘alaihi wasallam) asked him the reason for this. He explained that he had orphaned siblings who needed someone to care for them. If he had married a spinster then his siblings would not have a proper upbringing.

This was the farsightedness of this Sahaabi (radhiyallahu ‘anhu).

## **Creating an Emotional Relationship with Allah Ta‘ala and the Importance of Submission**

**Asr majlis - Saturday 12<sup>th</sup> Zul Qa’dah 1433 / 29<sup>th</sup> September 2012**

What we lack nowadays is the emotional contact and relationship with Allah Ta‘ala. When it comes to our relationship with our wives then there is no limit to our emotions. In fact, the time that is spent in intimacy is considered too short. The friends of Allah Ta‘ala have the same feeling when they are engaged in ‘ibaadat. The moment their ‘ibaadat is over, they yearn for the next opportunity when they will be able to bow down before Allah Ta‘ala.

This comes about with submission. In the different advances that one adopts with his wife, he does not ask the reasons for doing it. It is his submission to his emotions and he immediately accedes to his desires. When one submits himself to Allah Ta‘ala then there is no question of “why?”.

This submission is an important lesson that is learnt from this month of qurbaani. It was a common feature in all the Ambiyaa ('alaihimus salaam). In fact, it was found in the lives of their families. This was as a result of the deeni ta'leem (teaching) that they implemented in the home. Look at Sayyidah Haajar ('alaihas salaam). When Hazrat Ebrahim ('alaihis salaam) left her and Ismail ('alaihis salaam) in the barren land of Makkah Mukarramah, she remained content when she was informed that this was the command of Allah Ta'ala . When this was her level of submission then her actions were also beloved to Allah Ta'ala, that Allah Ta'ala has made it part of Hajj, without which a person's Hajj remains incomplete.

In the sight of Allah Ta'ala, women also hold a very special position and they too can make incredible strides and progress.

## A life of Da'wat and Sincerity in all Works

Asr majlis - Saturday 19<sup>th</sup> Zul Qa'dah 1433 / 6<sup>th</sup> October 2012

A Muslim's entire life is a da'wat (invitation). This is not restricted to any situation; instead every action of his should be a da'wat.

Just as there are conditions for all other 'ibaadaat and acts of worship, likewise there are conditions for inviting towards Islam. One should not adopt such an approach that would turn people away. The Quraan Shareef even advises us that in the process of inviting we should not pick on the religions of others, for they will in turn pick on Islam.

Among the most important aspects in inviting to righteousness is sincerity. This is the lesson that we learn from qurbaani. Allah

Ta'ala explains that it is not the meat or the blood that He looks at. Rather, it is the state of taqwa – referring to the state and condition of the heart. With what frame of mind is a person carrying out his 'ibaadat? Is it being performed solely for the sake of Allah Ta'ala or not? Whether we are going to sit in the company of some pious person or going for Hajj etc., it should all be for the sake of Allah Ta'ala. It should not be for merely gaining some barkat.

Sincerity applies to our speech and our manner of dealing with situations as well. Sometimes, we utter certain statements just to gain the attention and favour of our superiors.

## Respecting the Means

Asr majlis - Saturday 19<sup>th</sup> Zul Qa'dah 1433 / 6<sup>th</sup> October 2012

The favours that we enjoy (irrespective of what type of a favour it may be) come to us via some means. Hence, it is necessary that we respect and honour the means through which we gain the favour. This is what Allah Ta'ala instructs in the Quraan Shareef.

This applies to all facets of deen, whether in the madaaris, tableegh or khanqah. The more the elders through whom we gained these favours are respected, the more we benefit and progress.

# The Need to Seek Clarification for all Deeni Matters

Asr majlis - Saturday 26<sup>th</sup> Zul Qa'dah 1433 / 13<sup>th</sup> October 2012

Imaam Shaafi'ee (rahmatullahi 'alaih) is reported to have said that it is better to undergo temporary disgrace by asking a question than to remain ignorant.

It is the system of Allah Ta'ala that there will always be two classes of people; those who know and those who don't know. It is the duty of those who do not know to ask and enquire. The benefit of asking is that one is clear and confident about what he is doing, while the consequence of not enquiring is that one will always be stormed with doubts and unclarity regarding certain aspects.

We generally confine our queries and questions to matters that relate to our outer-selves, whereas deen applies to the inner-self as well. The Sahaabah (radhiyallahu 'anhum) would enquire regarding aspects of ikhlaas etc. These are all related to the inner-self. They never felt shy to enquire about any matter. It never bothered them as to how Nabi (sallallahu 'alaihi wasallam) would view them. What mattered most was their preparation for the Aakhirat.

Hence, there is a need to refer to the Mashaayikh for one's spiritual reformation as well.

## **Importance of Observing Purdah**

**Asr majlis - Saturday 26<sup>th</sup> Zul Qa'dah 1433 / 13<sup>th</sup> October 2012**

Among the things that the Sahaabah (radhiyallahu 'anhuma) enquired from Nabi (sallallahu alaihi wa sallam) was a woman's relationship with her brother-in-law. Nabi (sallallahu alaihi wa sallam) replied that he (the brother-in-law) is death.

We tend to restrict purdah to outside the home, but in the home we leave out these aspects. There is free mixing between cousins, brothers-in-law and sisters-in-law etc. We do not understand the harms and consequences that arise from this.

The children need to be educated regarding the laws of purdah. If nobody speaks about these aspects now, then the consequences are serious. If it's not in school then it will be through the media and internet that they will become enticed with all sorts of related evils.

## **The Criteria for being bestowed with Knowledge and Wisdom**

**Asr majlis - Saturday 18<sup>th</sup> Zul Hijjah 1433 / 3<sup>rd</sup> November 2012**

Allah Ta'ala speaks of Sayyiduna Yusuf ('alaihis salaam) being bestowed with *'ilm* (knowledge) and *hukm* (wisdom). However, there is a famous maxim that states: "The lesson is not confined to the situation under discussion but it is general." Hence, the bestowing of knowledge and wisdom is not confined to Yusuf ('alaihis salaam), but Allah Ta'ala explains further that this is how

He rewards the *muhsineen* – the righteous. Hence, if we also desire the same then we will have to adopt righteousness and piety.

There is a difference between knowledge and wisdom. Knowledge refers to the information that one has acquired and wisdom refers to the correct application. For example, one has the knowledge that a tomato belongs to the family of fruit, but wisdom demands that you will not add it to a bowl of fruit salad. Hence, this is what is lacking nowadays; there is an abundance of knowledge, but many lack the wisdom and the understanding of its correct application.

## Thoughts are Natural

Asr majlis – Saturday 18<sup>th</sup> Zul Hijjah 1433 / 3<sup>rd</sup> November 2012

In the incident of Yusuf ('alaihis salaam) Allah Ta'ala speaks of the wife of the minister trying to seduce and entice Yusuf ('alaihis salaam). Thereafter, Allah Ta'ala says: '*wa hamma biha*'. Some mufassireen explain this as Yusuf ('alaihis salaam) having experienced some feelings for her. One may feel that this is incorrect, but this is in no way against piety. It is natural for any man to experience some feeling when a woman who is attractively dressed appears before him. Otherwise, one is not a man. Won't a person feel tempted by a glass of cold water when he sees it before him on an extremely hot day? If he doesn't, then it is a sign of ill-health.

Hence, for thoughts to run within a person's mind is natural. What one needs to do is not to entertain those thoughts. This is one of Shaytaan's ways of attacking a person. At times, a person begins

to feel that he has lost his piety due to these thoughts. At times, Shaytaan instils the thought in one's mind of the emitting of urine or gas and most often during salaah. This then leads one to think that his wudhu has been broken. Eventually, when this persists, he becomes frustrated and decides to even stop performing salaah or other 'ibaadat.

## Live for Deen as if you will Die Tomorrow

Asr majlis - Saturday 25<sup>th</sup> Zul Hijjah 1433 / 10<sup>th</sup> November 2012

It appears in a maxim: "Live your life for deen as if you will die tomorrow, and live your life for the world as if you will live forever."

What this actually means is that when it comes to matters of sharee'ah, there should be no delay in discharging our duties. What needs to be done should be accomplished immediately, as though you feel that you will die tomorrow. Normally, when a person knows that he is about to die, he will make up for whatever is incomplete. So whatever outstanding duties to Allah Ta'ala one has, monies owed to people etc. should be discharged without any delay. These are things for which we will be taken to task and questioned by Allah Ta'ala.

'Live your life for the world as if you will live forever' does not mean that one should project his life for so many years and strive to accumulate wealth for that period of time. Rather, it means that there is no need to be concerned about fulfilling a material need immediately. You have plenty of time to fulfil it. If it is not completed today, it could always be completed tomorrow or the

following day. It is not a major problem if the shop is opened two hours late.

In essence, one should not be consumed by the love of the world. What is meant by being ‘consumed by the love of the world’? The answer is in the Quraan Majeed where Allah Ta‘ala says:

كَلَّا بْلَى تُحِبُّونَ الْعَاجِلَةَ ﴿٢٩﴾ وَتَذَرُّونَ الْآخِرَةَ

“You give preference to the fleeting world and abandon the hereafter.”

Deen and matters of the hereafter should always be given preference over worldly and material matters.

## Allah Ta‘ala’s Assistance for those who Strive

Asr majlis - Saturday 25<sup>th</sup> Zul Hijjah 1433 / 10<sup>th</sup> November 2012

When a person has the true concern and strives to fulfil all that is outstanding, Allah Ta‘ala will make it such that he will never be left to himself. Allah Ta‘ala will take care of him, and not only him, but generations to follow.

The assistance of Allah Ta‘ala will definitely be there for this person even though it may come after some time in certain instances. Look at the incident of Moosa ('alaihis salaam). The assistance of Allah Ta‘ala came at the last moment when the Bani Israaeel felt that the army of Fir‘oun were about to intercept them. The sea parted and they were saved while Fir‘oun and his entire army were destroyed.

## Legitimising and Legalising

Asr majlis - Saturday 25<sup>th</sup> Zul Hijjah 1433 / 10<sup>th</sup> November 2012

The entire effort nowadays is behind legitimising and legalising, and looking for loopholes. Allah Ta‘ala knows what is being done for greed and what is being done with sincerity.

The consequence of legitimising is very serious. The Bani Israaeel were prohibited from fishing on Saturdays. As a loophole, they would cast their nets on Fridays and draw them out on Sundays, thus not practically fishing on Saturdays. However, the consequence of this loophole was that they were transformed into apes and monkeys.

In order to appease themselves, after adopting a loophole, people then cite the names of certain personalities, but it is not a matter of who says it. Instead, it is the weight of the argument that really counts.

## *Hubb-ud-Dunya (Love for the World)*

Asr majlis - Saturday 2<sup>nd</sup> Muharram 1434 / 17<sup>th</sup> November 2012

Among the weaknesses of man is ‘hubb-ud-dunya’ which is regarded as the root of all sins. However, we need to understand what ‘hubb-ud-dunya’ is.

Ebrahim ('alaihis salaam) had made this du‘aa:

رَبِّ اجْعَلْ هَذَا الْبَلَدَ أَمِنًا

*O my Lord! Make this town safe*

Seeking safety and security for one's family is not incorrect. A Nabi has a comprehensive understanding of this life and the next. So his du'aa will be most comprehensive as well.

The second part of Ebrahim ('alaihis salaam)'s du'aa is,

وَاجْنِبْنِي وَبَنِيَّ أَنْ تَعْبُدَ الْأَصْنَامَ

*Save me and my progeny from idolatry*

One type of idolatry is worshipping idols, but another form of idolatry is 'kullu ma alhaaka 'an rabbik fa huwa sanamuk' (Whatever distracts you from Allah Ta'ala is your idol). Amongst such things are our desires.

Unquestionable authority is for Allah Ta'ala alone. It cannot be given to others. However, at times, it shifts from Allah Ta'ala to our family or possessions. This is that world that turns you away from your real course. It comes in the form of wealth or in the form of one's children or wife. Priorities are mixed and haraam is committed because of them. Hence, this du'aa teaches us what the world is.

The Quraan also teaches us what the world is,

كَلَّا بِلْ تُحِبُّونَ الْعَاجِلَةَ

*Nay, but you give preference to the worldly life*

Though the address is to the kuffaar, but when one analyses the situation, then the kuffaar have two aspects. One is their existence and person. In this there is no difference between ourselves and them. The other is their outlook and behaviour, and it is this that

deprives them of the mercy of Allah Ta‘ala. So if we adopt this, we will face the same consequence.

## **Islam for Convenience**

**Asr majlis - Saturday 2<sup>nd</sup> Muharram 1434 / 17<sup>th</sup> November 2012**

In many instances, you will find that Islam is adopted only for convenience and not due to the love of Islam. The airport has salaah facilities, but this is out of convenience and not because of their love for Islam as such. It is just there to gain support from the Muslims while Islam is not of any concern to them. A bank displays Islamic terms, but again it is not Islam that is of major concern, rather it is the material gain.

## **Begging from Allah Ta‘ala**

**Asr majlis - Saturday 2<sup>nd</sup> Muharram 1434 / 17<sup>th</sup> November 2012**

Du‘aa is a request and begging. How many of us actually make du‘aa in this manner, especially in the du‘aa after salaah. Our du‘aa is a mere repetition of words.

Looking at the present conditions we are facing, I suggest that we get together as a family and make a collective du‘aa. In this way, one will be making du‘aa and the others saying aameen. The possibility of acceptance is far greater. Through this there is the benefit of feeling the presence of Allah Ta‘ala.

Apart from that, you have passed on a great gift to your children; they will feel that our father has not left us as yateem

(orphan). He has given us the gift of communication with Allah Ta‘ala. As a result they will feel strong and healthy and will be saved from depression.

## Referring to the Experts

Asr majlis - Saturday 17<sup>th</sup> Muharram 1434 / 1<sup>st</sup> December 2012

The Arabs did not have the knowledge of heavenly and divine scriptures. Hence, when Nabi (sallallahu ‘alaihi wasallam) informed them of his nubuwwat, they sent a delegation to the Jews enquiring whether the Rasuls (Messengers) that had come before were men or angels. The Jews replied that they were men. So their minds were clear that all Rasuls were men like us. And they had to be men and not angels, for if they were angels, then angels do not get tired and have humanly needs etc. So how will they be able to understand human life?

There are basically two categories of people: (1) ahluz zikr - those who have knowledge (2) ghair ahluz zikr (those who do not have knowledge). This is the system in worldly knowledge as well.

Then there are two types of texts that appear in the Quraan and hadeeth: (1) Clear and categorical. Someone who has the knowledge of this can follow this directly. For example, the prohibition of zina or the command of salaah etc. (2) Unclear and ambiguous or there seems to be a contradiction with other aayaat or ahaadeeth. To understand these, one’s knowledge needs to be extremely sound. When we are faced with such a text then the requisite is that we follow an imaam of fiqh.

When people like Imaam Ghazaali, Imaam Raazi and even greater than them, Imaam Tirmizi (rahimahumullah) saw the need of following an imaam, then how much more in need are we? This is the consensus of the ‘Ulama of the past that one will need to follow an imaam. In fact, the following of an imaam is actually a relief.

One has to be competent and have a high level of understanding to interpret the Quraan and hadeeth. It is not the field of anyone and everyone. Some are more proficient in the field of narrating ahadeeth, while others have greater expertise in the field of understanding and interpreting the ahadeeth (i.e. fiqh). Such people are worthy of being followed.

Look at a simple example. Everybody accepts Imaam Bukhaari (rahimahullah) as a luminary in the field of hadeeth, but he was not as recognised in the field of fiqh. Therefore, we will find that Imaam Tirmizi (rahimahullah) who was his student, when reporting the views of the fuqahaa (jurists) regarding a particular hadeeth, would enlist the names of Imaam Shaafi‘ee, Imaam Ahmad (rahimahumallah), etc. yet he would not report the view of Imaam Bukhaari (rahimahullah). Hence, in each field there are different people who are qualified and are experts, and they are the ones who are to be followed.

In the time of the Sahaabah (radhiyallahu ‘anhuma) if they were unsure of anything, they would refer to someone more knowledgeable. Nowadays, everyone has become a ‘mufti’ and has the ability to answer. If someone asks you a question and you have the slightest reservation, then refer the person to someone else. When the Ambiya and Malaaiakah (‘alaihimus salaam) did not know something, they would say: “We do not know.” However, nowadays we feel ashamed to say: “I do not know.”

## Following a System to gaining Spirituality

Asr majlis - Saturday 24<sup>th</sup> Muharram 1434 / 8<sup>th</sup> December 2012

Allah Ta‘ala has created certain things with fixed systems and some without. For example, there is a system for one to earn his livelihood and obtain education. Without following this system one will not be able to earn a living or gain education. In fact, if someone abandoned the systems that are in place, we will refer to him as a madman. On the other hand, you will find animals etc. that have no apparent system for earning their livelihood. There is no education or training that they undergo. This is the plan of Allah Ta‘ala.

This is as far as our physical needs. The same applies to our spiritual needs. We will have to follow a system in order to gain spirituality. There may have been a few individuals who gained spirituality without any means, but they are an exception and not the norm.

A common perception among people is that if a person passes away in Makkah Mukarramah or Madeenah Munwwarah, or on a Friday etc. then he has ‘cashed in’. However, passing away in these places or days, does not necessarily mean that this person has struck a ‘jackpot’. Instead, you would look at the life of this person, the way he conducted himself and his level of submission to Allah Ta‘ala. If outwardly he seemed to be a righteous person and he passes away in this beautiful manner then it would be like a ‘cherry on the top’. On the contrary, if he was not an outwardly righteous person, then Allah Ta‘ala knows best, but it does not necessarily mean that he has struck the ‘jackpot’. Though we all desire to have

such deaths, but the more important thing is the way we lead our lives and the level of our submission to Allah Ta‘ala.

## The Gauge of the Ummah – Baitul Muqaddas

**Asr majlis - Saturday 1<sup>st</sup> Safar 1434 / 15<sup>th</sup> December 2012**

The lands of Shaam (Syria, Palestine and surrounding areas) are lands of blessings. The Mi’raaj of Nabi (sallallahu ‘alaihi wasallam) commenced from here. Allah Ta‘ala Himself speaks of the blessings of this land in the Quraan:

بِرْ كُنَّا حَوْلَهُ

*“We have blessed the lands around it”*

Sayyiduna Ebrahim (‘alaihis salaam) had moved from ‘Iraq to the lands of Shaam, and this then became the homeland of the Banu Israaeel and all the Ambiyaa (‘alaihimus salaam) that were sent from them. Allah Ta‘ala had warned the Banu Israaeel that if they caused mischief and corruption on earth then the control of these lands and Musjidul Aqsa will be lost. Allah Ta‘ala also warned them that this will happen twice, and so did it happen.

Baitul Muqaddas has a very unique feature in that it serves as a gauge for the condition of the Muslims. If the Muslims are upright and straight then they will have control over it and if not then they will lose that control. The Muslims of that time were the Banu Israaeel and as long as they remained upright and held on to their scripture, control remained in their hands. The same applies to us. The control of these lands depends on the Muslims. If, for example,

we inspect the masjid at the time of fajr then we will find that less than 25 percent of musallees are present at fajr time.

## Holiday Season

**Asr majlis - Saturday 1<sup>st</sup> Safar 1434 / 15<sup>th</sup> December 2012**

Presently, we are in the holiday period and we all know the condition of people especially at the beaches. It will be unbecoming of any Muslim to visit any of these spots during this time. Even if a person presents the excuse of not casting any lustful glances etc. then too he will not be free of blame.

Once, Hazrat Shaikhul Hind (rahmatullahi ‘alaih) visited his shaikh, Hazrat Moulana Rasheed Ahmad Gangohi (rahmatullahi ‘alaih). It so happened that on that particular day, there was an *urs* celebration taking place in Gangoh, and to get to the residence of Moulana Gangohi (rahmatullahi ‘alaih) one had to pass through the area where the *urs* was taking place. Shaikhul Hind (rahmatullahi ‘alaih) reached the residence of his shaikh late at night. Without any welcome, Hazrat Gangohi (rahmatullahi ‘alaih) instructed Shaikh-ul-Hind (rahmatullahi ‘alaih) to immediately return to Deoband. The person accompanying Shaikh-ul-Hind (rahmatullahi ‘alaih) interrupted and said that Shaikh-ul-Hind was unaware of the *urs* and should be allowed to remain in Gangoh. Hazrat Gangohi (rahmatullahi ‘alaih) replied: “I am not a simpleton that I do not know that he was unaware of the *urs*. However, what answer will he give on the Day of Qiyaamah when he will be asked regarding the hadeeth that states that the one who adds to the glory of a people

will be counted among them? When he saw the *urs* in progress, he could have turned around and returned immediately.”

This was the way of the Akaabir. They always maintained a straight relationship with Allah Ta’ala. The moment the relationship goes crooked, it will affect all other matters of our life.

## Man – The Noblest of Allah Ta’ala’s Creation

Asr majlis – Saturday 8<sup>th</sup> Safar 1434 / 22<sup>nd</sup> December 2012

Allah Ta’ala states in the Quraan Shareef:

وَلَقَدْ كَرِمَنَا بَنَى آدَمَ

“Indeed We have honoured mankind”

Compared to the rest of the creation, man is unique in every aspect. Man has been created with a balance. He is a combination of bestial qualities as well as angelic qualities. However, in this entire equation, what is the purpose of man on earth? Every creation of Allah Ta’ala remembers Him. Allah Ta’ala says:

وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ

“There isn’t a thing that does not make the tasbeeh of Allah Ta’ala”

This is one aspect that the various creations are engaged in the zikr of Allah Ta’ala. But Allah Ta’ala has specifically mentioned regarding man that he has been created for His ‘ibaadat.

To understand what ‘ibaadat means, understand the following analogy: There are two types of workers. One is the person who has

been contracted for a specific work, such as an accountant who has been hired for his services. If you tell him to manage a shop for you or to cook a meal he will refuse because he has not been trained for this. The other type of a worker is like a slave. Whatever work he is asked to do, he will do it, whether to serve your guests, or to clean the toilets, or to run your business. This is the position of man, and therefore he has been exalted above the rest of the creation because he has been made in charge of handling all the affairs of the entire creation for Allah Ta'ala. This is what is meant by the worship and service of Allah Ta'ala; that man will be acting in the place of Allah Ta'ala. Therefore, man cannot be selective and choose what he wants to do.

## **The Elder of the Home needs to Assume Responsibility**

Asr majlis - Saturday 8<sup>th</sup> Safar 1434 / 22<sup>nd</sup> December 2012

Elders should assume responsibility and understand that they have a responsibility towards their juniors.

Some people want their wives to become pious and righteous overnight, but they fail to realise how long it took them to correct themselves. On the other hand, there are some who are not worried at all for the deen of their family.

As the head of the home we have to assume responsibility and understand what that responsibility is. Some understand it to be merely the providing of basic needs, but this is incorrect. The more important aspect is the instilling of correct values. Obviously, the

bulk of it will be the responsibility of the mother, but it does not mean that the father plays no role. Both are parents.

If you want respect from the child then you need to pass on those types of values as well. The parents of the past were very firm on this.

## Five Components of Ta'leem in the Home

Asr majlis - Saturday 8<sup>th</sup> Safar 1434 / 22<sup>nd</sup> December 2012

Parenting is not just about telling the children a few stories and giving them your unwanted time. Have a system at home that by maghrib everyone must be home. After maghrib, there could be supper and then the family can sit down together as a family and carry out ta'leem.

Five things are recommended nowadays in this ta'leem, especially with the type of environment we have outside.

The first is to do the ta'leem of Fazaail-e-Aa'maal. This will assist to motivate and create the enthusiasm to carry out 'ibaadat. It does not have to be dry. Rather, make it enjoyable and at the level of the children.

The second aspect after motivation is to understand how to go about doing those encouraged actions. For this you need Bahishti Zewar.

The third aspect is the recitation of the Quraan. There can be no substitute for this by putting on a CD or the radio. The child must not end the day without recitation of the Quraan. By reciting the kalaam of Allah Ta'ala, He will take care of you.

The fourth is a short while of zikr. This will assist in inculcating taqwa. It will create the consciousness that Allah Ta'ala is watching.

The fifth aspect is that since the challenges we face are so great we should make du'aa collectively to Allah Ta'ala to assist us. This is the greatest gift that a father can give to his child, that he has linked the child to Allah Ta'ala. The child will not feel lost at any time in his life, whether the father is present or not.

We normally question why the home is not right and has jinnaat and jadoo problems. This is the solution to all of these problems.

## Stray Thoughts and their Remedy

Asr majlis - Saturday 15<sup>th</sup> Safar 1434 / 29<sup>th</sup> December 2012

Stray thoughts are not a gauge to indicate that your imaan is weakening. In fact, the person who continues striving under these conditions, despite the different feelings that he experiences, gets double the rewards. The hadeeth speaks of the person who recites the Quraan but with difficulty, he will receive a double reward. When he works like this, it is a sign that he is working and striving for the sake of Allah Ta'ala. He is not motivated by his feelings.

Often, stray thoughts create great distress in your mind, but this is the plot of Shaytaan. He does not want to see you progressing. Therefore, he tries to distract you.

## Bonding with the Mashaayikh

Asr majlis - Saturday 15<sup>th</sup> Safar 1434 / 29<sup>th</sup> December 2012

With the passage of time more doubts, confusion and ambiguity will arise. Why the ambiguity? One simple reason is that we are not in contact with our Mashaayikh. They may be instructing us, but we may not be practising on their advice. This is because of our lack of conviction. Thus, they will tell us something, but we are not convinced of what they are saying. The conviction will come when we bond with them and frequent their company. Your deeds will be in proportion to your conviction.

The pious of the past had a very strong bond with their Mashaayikh which they never allowed to decrease or weaken. Through this, stability in deen is attained, and the love for Allah Ta‘ala becomes deeply embedded in the heart. One then reaches such a state that it is difficult for him to be deterred. This is the reason for connecting with our elders.

The pious of the past would stay for extended periods of time with their elders. However, in this time and age it is better to remain in their company for short periods of time. Nevertheless, this should be done with complete conviction in the Mashaayikh. Without this, no benefit will be acquired.

## Fitnah and Surah Kahf

Asr majlis - Saturday 15<sup>th</sup> Safar 1434 / 29<sup>th</sup> December 2012

One meaning of fitnah is where things are unclear and ambiguous. You do not see the path before you distinctly. Under such circumstances, what do we do?

Surah Kahf speaks of various types of fitnah, and when it was revealed 70 000 angels brought it down. Thus, when a person recites it on a Friday then he is saved from fitnah for the next 8 days.

In Surah Kahf, Allah Ta‘ala does not give the details of the location of the cave or the exact number of the sleepers in the cave. The reason is that Allah Ta‘ala does not want us to lose sight of the actual purpose and goal.

One also gains noor through its recitation. What is noor? It is an inner light through which the path of truth becomes clear to us. No ambiguity or doubt remains. But again, this will come when one has a firm bond with his Mashaayikh.

## Researching is Insufficient

Asr majlis - Saturday 15<sup>th</sup> Safar 1434 / 29<sup>th</sup> December 2012

For many people, just ‘finding out’ and researching is insufficient. The Jews and Mushrikeen did investigations regarding the truth of Nabi (sallallahu ‘alaihi wasallam), but it did not bring any results. Nowadays, it is more of a curiosity.

## Misuse of the Tongue

**Asr majlis - Saturday – 15<sup>th</sup> Safar 1434 / 29<sup>th</sup> December 2012**

Misuse of the tongue can be extremely dangerous and disastrous. We don't realise what trauma and disaster it can cause. The hadeeth says: "Promise me the protection of the tongue, I promise you Jannat." It is an extremely important matter. Even if you are right you need to think how to speak correctly.

## Bringing Comfort to Others

**Asr majlis – Saturday 13<sup>th</sup> Rabee'ul Awwal 1434 / 26<sup>th</sup> January 2013**

Islam teaches us to make others comfortable and this was how the Sahaabah (radhiyallahu 'anhum) looked at life. They would think that if I cannot be of benefit to my brother, then what good is there in me? I may go through difficulty, but my brother must be at ease and be comfortable.

This was the lesson in the incident of Abu Talhah (radhiyallahu 'anhu) and his wife regarding their child that passed away. When he had asked her regarding the condition of the child she replied that he is at ease, whereas the child had passed away. It was only the next morning that she disclosed to him the reality of the matter. He was naturally upset at this and complained to Nabi (sallallahu 'alaihi wasallam). Nabi (sallallahu 'alaihi wasallam) was pleased with his wife's conduct and gave him the glad tidings of being blessed with prosperous children, not only in the dunya, but also in deen. They went on to become leading 'Ulama. However, all this

was as a result of the sabr that his wife bore, and on account of her bringing comfort to her husband and preferring him to herself.

## The Gift of a Wife

**Asr majlis - Saturday 13<sup>th</sup> Rabee'ul Awwal 1434 / 26<sup>th</sup> January 2013**

One does so much to bring happiness to others and to put a smile on their face, but how much does one do to allow that smile and cheer to appear on the face of that wife who is slogging the whole day for him? Did we ever think what our reply will be if Allah Ta‘ala has to ask us how much we appreciated His gift of the wife? She was not obligated to do all of this, yet she did so much for you.

## Ambiguity in Business

**Asr majlis - Saturday 13<sup>th</sup> Rabee'ul Awwal 1434 / 26<sup>th</sup> January 2013**

Most of the problems that we have in our businesses are due to ambiguity and our not being clear. This is quite common in our Indian community. The father passes away and when you ask the family and children: "Who does the business belong to?" They will say "aapru che" – it is ours. But now, what confusion and problems this creates? Instead, from the very beginning one should clearly define what belongs to whom.

## Barkat in the *Silsilah* (spiritual path) of Haji Imdaadullah (rahmatullahi ‘alaih)

Asr majlis – Saturday 13<sup>th</sup> Rabee’ul Awwal 1434 / 26<sup>th</sup> January 2013

Allah Ta‘ala has placed a strange barkat in the *silsilah* (spiritual path) of Haji Imdaadullah (rahmatullahi ‘alaih). Those who are connected to this *silsilah* and are committed, and do not merely have a casual relationship with their Mashaayikh, then normally such people experience the following three things: (1) Good death (2) Barkat (blessings) in their sustenance (3) They very rapidly gain *nisbat* (a link and connection) with Allah Ta‘ala which in reality is the whole purpose of following this path.

Why is this a unique feature with this *silsilah*? The simple reason is that there is a lot of emphasis on being committed to the sunnat. And why not? When a person is committed to the sunnat then Allah Ta‘ala also takes a liking for him, for he is committing himself to the way of Allah Ta‘ala’s beloved, Nabi (sallallahu ‘alaihi wasallam).

## The Mashaayikh want Production

Asr majlis – Saturday 20<sup>th</sup> Rabee’ul Awwal 1434 / 2<sup>nd</sup> February 2013

Hazrat Moulana Husain Ahmad Madani (rahmatullahi ‘alaih) was an illustrious personality among our Akaabir of Deoband. His seniority was acknowledged by all his contemporaries, the likes of Hazrat Moulana Thaanwi (rahmatullahi ‘alaih).

When Hazrat Shaikh Zakariyya (rahmatullahi ‘alaih) requested him to spend the month of Ramadhaan in Deoband so that people

would be able to derive benefit from him, he replied that he has many associates in Deoband and he will not be able to remain focused due to them interrupting his schedule. Thus, the primary concern of our Akaabir was their link with Allah Ta‘ala, that it must not get affected at all.

What these Mashaayikh really want is that the *taalib* (student - mureed) comes with true earnestness and complies with their instructions. They want to see production. A businessman wants business. If he sees no business from a client he will not pay much attention to him. Getting involved in unnecessary discussions and activities was against their temperament. They were sometimes firm in their approach because they wanted production and work to take place. This is what brings cheer and happiness to their heart. It was the complaint and cry of many *buzurgaan-e-deen* that people come and talk about other things, but their personal reformation.

Mulaqaat and meeting with Mashaayikh is extremely beneficial. However, this will come about when the time spent in the company of the *buzurg* is spent correctly and with proper focus. By staying initially for short periods of time one will be able to achieve this. Allah Ta‘ala will then bless one with the opportunity of spending longer periods of time in their company. Everything has a process and procedure to be followed in order to achieve its goal; the same with *islaah* and self-reformation.

Some complain that I am sitting in the company of the *buzurg* for so long, but I find no progress. However, the question to ask is: “How was that time spent?” Dedication, motivation and commitment are required.

## Inculcating True Sifaat (Qualities)

Asr majlis - Saturday 20<sup>th</sup> Rabee'ul Awwal 1434 / 2<sup>nd</sup> February 2013

The criteria by Allah Ta‘ala is sifaat and quality. Food prepared with quality fetches a great price, but if there is no quality in it then nobody will want to even pay for it. Our values have become so corrupt nowadays. If someone excels in stupidity, in *lahw* and *la‘ib* (sports) people are prepared to pay millions for him. So one can imagine if one excels in things that have worth in the sight of Allah Ta‘ala then what will Allah Ta‘ala give for him excelling in that? People have limitations, whereas Allah Ta‘ala has no limitation in His treasures. What Allah Ta‘ala wants to see is the sifaat and qualities.

## Our Relationship with Allah Ta‘ala

Asr majlis - Saturday 20<sup>th</sup> Rabee'ul Awwal 1434 / 2<sup>nd</sup> February 2013

We need to work out and investigate what type of relationship do we have with Allah Ta‘ala. How seriously do we take it? Our life and death is for Allah Ta‘ala, whereas we are prepared to compromise our relationship with Allah Ta‘ala.

Imagine if a person wants to have a wife and also keep a girl friend. The wife will never tolerate it. Now, when it comes to our relationship with Allah Ta‘ala, we adopt a compromising attitude due to all the technological distractions that we have with us. However, this relationship is non-negotiable. We cannot

compromise in any way. To progress we need to completely annihilate ourselves.

## Correction of Intention – the Cornerstone of Tasawwuf

Asr majlis - Saturday 27<sup>th</sup> Rabee‘ul Awwal 1434 / 9<sup>th</sup> February 2013

Once, Moulana Habeeb-ur-Rahmaan Saahib asked Hazrat Shaikh (rahmatullahi ‘alaih), “What is this tasawwuf all about?” Hazrat Shaikh (rahmatullahi ‘alaih) replied that the essence of tasawwuf is tasheeh-e-niyyat (correction of intention), “*innamal a’maalu binniyyaat*”, and the endpoint is ihsaan: “*an ta’budallah ka-annaka taraah*” (visualising Allah Ta‘ala). All the sacrifices and exercises you undergo are to achieve this. Upon receiving this answer he replied that this has left me wonderstruck as it answers everything.

Hazrat Shah Waliyyullah (rahmatullahi ‘alaih) explains that the effort of the Ambiya (‘alaihimus salaam) revolve around three aspects. The first is correction of beliefs; beliefs regarding Allah Ta‘ala, Qiyaamat, the hereafter, etc. The second was rectification of actions and conduct. This aspect was covered by the Fuqahaa, for they defined and codified the sharee‘ah and their efforts have stood the test of time. The Fuqahaa themselves were mountains of piety and righteousness. The third was ihsaan. Ihsaan starts off with the correction of intention; is Allah Ta‘ala pleased with what I am going to carry out? And this is the root of everything. Without it, even one’s imaan is incomplete and one’s actions and a’maal will be incorrect.

The crux of it is that you will have to get to such a point that your mind is consumed with the thought, that is Allah Ta'ala pleased or displeased with this action? It should become natural like breathing. It will apply to all actions in life, whether relating to acts of worship or interaction with people. Once a person achieves this, you will now call him spiritually alive and self-motivated.

## Respect and Love – The Two Motivating Factors

Asr majlis - Saturday 4<sup>th</sup> Rabee'us Thaani 1434 / 16<sup>th</sup> February 2013

When we restrain ourselves from something then it is either because of respect or love for the person who instructed us to do so. Hence, we conclude that when we do not conform then it is due to a lack or deficiency in our love and respect. The whole structure of deen is based on two pillars; love and respect.

One acknowledges one's wife because of all the service she renders. Thus, she is appreciated and respected. Hence, the reason why we fail to commit ourselves to the teachings of Nabi (sallallahu 'alaihi wasallam) is that we have not recognised who Nabi (sallallahu 'alaihi wasallam) is and what he has done for us. It is a great disservice to remember him just once a year or only in one month of the year. This is the way of the Kuffar and disbelievers. A mu'min needs to see to it that he takes out time daily to think of Nabi (sallallahu 'alaihi wasallam) and send salawaat and durood upon him. We need to teach our children the level of love and respect that is required.

## Brands of the Enemies

Asr majlis - Saturday 4<sup>th</sup> Rabee'us Thaani 1434 / 16<sup>th</sup> February 2013

We go to Makkah Mukarramah and Madeenah Munawwarah and then buy those brands that support the enemies of Allah Ta‘ala and His Nabi (sallallahu ‘alaihi wasallam). We may consider it as something trivial and think that it is just a name or a brand and nothing more than that. But put on a t-shirt with ‘Usaamah bin Laden’ printed on the front and ‘Taliban’ printed on the back and then try to enter America. Will it ever be possible? You may argue with them that it’s only a name, but this argument holds no weight in their eyes.

## Creating Perfect Love for Allah Ta‘ala

Asr majlis - Saturday 12<sup>th</sup> Rabee'us Thaani 1434 / 23<sup>rd</sup> February 2013

True love for Allah Ta‘ala demands that we practise the commands of Allah Ta‘ala without asking the wisdom behind it. Asking such questions is a sign of a lack of love. A husband does not ask for the wisdom behind giving his wife a rose. It is the instinctive love that he has which prompts him to make the bunch available for her. This should be our attitude to the injunctions and commands of Allah Ta‘ala.

The commands of Allah Ta‘ala have great wisdom behind them. It is only when we fail to abide by them that we realise the disastrous consequence of not enacting them and replacing them with man-made laws. Look at the rate of crime, rape, murder, etc.

This is all a direct result of failing to implement the injunctions of Allah Ta‘ala. It is only now that the wisdom of so-called barbaric laws comes to light.

We thus need to beg Allah Ta‘ala to bless us with just a minuscule amount of His love. When we are able to accommodate the love of other finite and mortal beings in our hearts, then why won’t it be possible to imbibe within our hearts the true love for Allah Ta‘ala?

## Acknowledging the Favours of Allah Ta‘ala

**Asr majlis - Saturday 19<sup>th</sup> Rabee‘us Thaani 1434 / 2<sup>nd</sup> March 2013**

It is the good fortune of man that he acknowledges the favours of Allah Ta‘ala. Whatever we have is from Allah Ta‘ala as He alone is the Controller and Conferrer. But the moment a person begins to feel that he has acquired whatever he has on account of his own doing and attaches his absolute ownership to everything that he has, it is the stepping stone to his peril.

Imagine for a moment, a person lends his brand-new Porsche to his friend for a month or two. However, the friend connives and tries to forge the log book and transfer the car on to his name. How upset and distraught his friend will feel!

Similar is the case with the favours of Allah Ta‘ala. When man begins to assume complete ownership over them and forgets Allah Ta‘ala, then this is the worst of crimes he could ever commit.

## The Indiscriminate Nature of Death

Asr majlis - Saturday 19<sup>th</sup> Rabee'us Thaani 1434 / 2<sup>nd</sup> March 2013

Death is not fixed for any class or age of people. It comes indiscriminately; whether to the young or old, ailing or healthy, rich or poor. Man needs to prepare for this moment. This is a sign of his intelligence as is indicated to in the hadeeth of Rasulullah (sallallahu 'alaihi wasallam). Life in this world is short and we have to make the most of it and achieve the most during this short stay.

In this day and age when we want to expedite all our affairs, we also want the same for our rewards in the Hereafter. One of the ways as explained in the hadeeth to achieve this is the recitation of the Quraan Majeed and pondering over death.

## The Noor of the Heart and Commitment to the Sunnat

Asr majlis - Saturday 26<sup>th</sup> Rabee'us Thaani 1434 / 9<sup>th</sup> March 2013

To gain visibility, one requires two types of lights: the light of the eyes and the external light of the sun or a lamp etc. Then only will one be able to clearly see what is before him. With the absence of any one of the two, one will not be able to see anything and is likely to lose his way or fall into danger.

Likewise, for spiritual guidance and sight, one needs the noor (light) of the heart and the noor (light) of the sunnat. Without any one of them one will create confusion in deen and is very likely to go astray.

One sunnat of Rasullallah (sallallahu ‘alaihi wasallam) is far more superior than a 1000 spiritual states of ecstasy that a person experiences. It is the commitment to the sunnat that will take a person forward. If one holds firm to the sunnat, but does not experience any spiritual state etc. he will be successful. On the other hand, if a person is not committed to the sunnat, but has spiritual experiences then this is not a sign of him being successful.

## **Jannat is not a “Lucky Packet”**

**Asr majlis - Saturday 26<sup>th</sup> Rabee‘us Thaani 1434 / 9<sup>th</sup> March 2013**

Allah Ta‘ala has a system in place for people being blessed with Jannat etc. It is not a ‘lucky packet’ as some consider it to be; that a person as a matter of luck gains his admittance into Jannat.

If this was the case, what was the purpose of Nabi (sallallahu ‘alaihi wasallam) exhorting the Ummah in innumerable ahaadeeth to carry out various acts of righteousness? Yes, what we may say is that those incidents which speak of a person being admitted into Jannat on account of one action, actually mean that the person carried out many other righteous deeds, but this particular deed was the culminating action that lead to him being blessed.

## **‘Ibaad-ur-Rahmaan (Servants of the Most Compassionate – Allah Ta‘ala)**

**Asr majlis - Saturday 10<sup>th</sup> Jumaadal Oola 1434 / 23<sup>rd</sup> March 2013**

In Surah Furqaan, Allah Ta‘ala speaks of ‘ibaad-ur-Rahmaan. Allah Ta‘ala wants ‘abdiyyat (servitude) from us and this requires ma’rifat (recognition) of Allah Ta‘ala. We are from dust and we will turn into dust. The quality of dust is that it complies with whatever is done to it. So one should be in agreement with whatever Allah Ta‘ala does. You will beg Allah Ta‘ala for ‘aafiyat (ease), but thereafter accept whatever conditions come your way.

It must not be the opposite where our name and reputation becomes primary and Allah Ta‘ala becomes secondary. Whatever the circumstance, be it a wedding, friendship, or any other thing, the primary thing is the pleasure of Allah Ta‘ala.

Understand your position and yourself, as to what you are and what you are made of. Repeatedly ponder over this. Allah Ta‘ala attributes the word ‘ibaad to Rahmaan. The purpose being that Allah Ta‘ala wants us to become embodiments of mercy and compassion.

The first description of these servants is that they walk upon the earth softly. This means that they walk with humility.

The next quality is that when people address them in an ignorant fashion, they reply in a way which respectfully avoids problems. We should always try to avoid any type of confrontation. A problem that we have is that often we like to incite and provoke others.

## Imaan – The Recipe to Happiness and Joy

Asr majlis - Saturday 1<sup>st</sup> Jumaadal Ukhra 1434 / 13<sup>th</sup> April 2013

All acts of ‘ibaadat are branches of imaan. Without imaan, there is no reward for any act irrespective of the quantity.

Among these ‘ibaadaat are those whose rewards are recurring. For example, the growing of a beard. For as long as a person has a beard, his reward will be recurring at every moment of his life. Similar is the case of nikaah. Thus, when this is the situation with some of the branches, how much greater would be the case with imaan? Its rewards are recurring for as long as a person has faith and imaan.

If we only reflect over the details of imaan then there would be no reason for any person to grieve and be sorrowful. With imaan we believe that Allah Ta‘ala is the Absolute Controller of all affairs. Hence, when we realise this, we have the recipe to happiness. We have the tendency to look at things negatively and only think of the misfortunes and difficulties that overcome us. Instead, forget the hardships and think of the many bounties and favours we enjoy.

## Requisites for Perfecting Imaan

Asr majlis - Saturday 1<sup>st</sup> Jumaadal Ukhra 1434 / 13<sup>th</sup> April 2013

For perfecting imaan, there are certain requisites. These are outlined in the Quraan where Allah Ta‘ala explains three requisites:

1. Nabi’s (sallallahu ‘alaihi wasallam) decision is final in all matters.

2. There should not be even the slightest reservation within one's heart and mind regarding the decision.
3. One should wholeheartedly accept the decision irrespective of the circumstance and situation.

Therefore, for the preservation of our imaan, one simple method would be to make the following du'aa after every salaah:

تَوَفَّنِي مُسْلِمًا وَالْحَقِيقَى بِالصَّلَاحِينَ

*O Allah! Make me die as a Muslim and join me in the ranks of the pious.*

## Human Instinct

Asr majlis - Saturday 8<sup>th</sup> Jumaadal Ukhra 1434 / 20<sup>th</sup> April 2013

Allah Ta'ala states in the Quraan Majeed:

فَاقِمْ وَجْهَكَ لِلَّذِينَ حَنِيفَاتٍ فَطَرَ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا

*“Turn away from everything and keep your face erect and firm for that deen that is absolutely straight and correct. This is the fitrat upon which Allah Ta'ala has created mankind.”*

Allah Ta'ala speaks of two aspects in this aayat. The first is to remain firm and straight on deen. This is the test for man, as he has been created with feelings. A pillar can remain firm and straight and will not be affected by various conditions. However, a human has feelings and gets affected with surrounding conditions.

The other aspect that Allah Ta'ala speaks of in this aayat is that of fitrat. Fitrat could be translated as ‘natural disposition’ or ‘instinct’. Every creation has a fitrat. We study the fitrat (instinct)

of ants, honey bees, and many other creations, but what about the fitrat of man. As long as everything remains within the demands of its natural characteristic and instinct then it seems pleasant.

Hazrat Shah Waliyyullah Saahib (rahmatullahi ‘alaih), who was one of the greatest ‘Ulama and philosophers in the past three centuries, explains that man’s fitrat is to seek his Creator and understand who He is. Once a person identifies his Creator, then the very next question is that how do I appreciate Him? What must I do to please Him?

## **Commitment with Consistency**

**Asr majlis - Saturday 22<sup>nd</sup> Jumaadal Ukhra 1434 / 4<sup>th</sup> May 2013**

Allah Ta‘ala speaks of two qualities that allowed the Bani Israeel to be appointed as leaders i.e. guides for dispensing hidaayat. One is the quality of yaqeen and conviction. When a person has the conviction of anything then he will be prompted to achieve it. For example, a matriculant has the conviction that his success in life depends on him becoming a doctor. Hence, he will thereafter dedicate eight to nine years of his life to acquire a mastery in that field. When it comes to deen then this should also be our attitude and outlook.

The second quality was that of *sabr*. We normally confine *sabr* to a very narrow meaning and feel that it applies only at the time of a calamity. However, it has a very broad meaning. It actually means to commit oneself with consistency. Thus, in any given situation, one commits oneself to deen with consistency.

Among the things that one needs to commit oneself to, are the teachings of one's elders. However, this again should be with consistency. It should not be for a day or two, or whenever one feels like. When one commits oneself to their teachings and informs them of all that relates to one's islaah (spiritual reformation), this will allow one to gain progress in this path.

## The Effects of Company

Asr majlis - Saturday 22<sup>nd</sup> Jumaadal Ukhra 1434 / 4<sup>th</sup> May 2013

Among the most disastrous elements in this path of sulook is company. It is so detrimental that it can take one to the lowest of the low.

Company and association is not restricted to just friends and people. It also refers to the things that we read or hear. Many a times a person's mind is covered with doubts or his thoughts are scattered after reading an article, or listening to a programme or after seeing a picture. These should not be treated as insignificant. In fact, when it happens for the first time, then such articles etc. should be discarded. Some say that it isn't a 'train smash'. Yes, it's not a train smash, it's a 'brain smash', for this person is now perpetually troubled by these doubts and confounding thoughts.

## The Role of a Woman in Marriage

Asr majlis - Saturday 29<sup>th</sup> Jumaadal Ukhra 1434 / 11<sup>th</sup> May 2013

Nabi (sallallahu ‘alaihi wasallam) once explained that a woman who marries without the consent of her parents or guardians then her marriage is incorrect. Although the nikaah will not be termed as invalid, but this is an incorrect procedure where a woman goes about arranging her own marriage.

The reasons could be multiple, but one would be that it would lead to a whole host of problems. Firstly, if she is going to seek her own partner then as it is common, the boy will only show that side of himself that is appealing and she will only realise his true colours after marriage. Secondly, at times she will have to go through several men and in this way it will lead to her having an ill-reputation. Therefore, the hadeeth advises that all these matters should be handled by the parents and family elders.

## Compatibility between Spouses

Asr majlis - Saturday 29<sup>th</sup> Jumaadal Ukhra 1434 / 11<sup>th</sup> May 2013

People normally object that we all are equal in the sight of Allah Ta‘ala, so why is there a difference when it comes to marriage. The answer to this is that as far as matters pertaining to ‘ibaadat and reward of the Hereafter are concerned, there is no difference between any person. There is scope for every individual to excel the rest. However, Islam also recognises the temperament and feelings of people. Thus, in the case of nikaah, compatibility

between spouses is an issue that is emphasised. This will then see to the smooth continuity of the marriage.

## Tasawwuf Covers the Entire Deen

**Asr majlis - Saturday 29<sup>th</sup> Jumaadal Ukhra 1434 / 11<sup>th</sup> May 2013**

People tend to give a very narrow meaning to ‘tasawwuf’, whereas tasawwuf covers all aspects of deen. At times, Hazratjee (rahmatullahi ‘alaih) would even dedicate the entire majlis to discussing aspects of politics and he would say: “There is no deen which does not have politics and there is no politics which does not have deen.” However, politics does not refer to what we find nowadays. Instead, it means to apply your mind correctly in passing a judgement or making a decision.

## Discussing the Lives of our Akaabir

**Asr majlis - Saturday 7<sup>th</sup> Rajab 1434 / 18<sup>th</sup> May 2013**

It is important that we discuss the lives of our Akaabir. In these incidents one will understand the nature and disposition of the people of the past. Otherwise, we will confine ourselves to law and we will not know its practical implementation. We should discuss them repeatedly so that it settles in our minds.

## Disinterest in the World

Asr majlis - Saturday 7<sup>th</sup> Rajab 1434 / 18<sup>th</sup> May 2013

When we study the lives of our pious predecessors we find that a common feature in them was abstinence from the world.

The Fuqahaa state that when a person makes a bequest that his wealth be given after his death to the most intelligent person, then the recipient will be the one who is most disinterested in the world and most concerned of the Hereafter.

Nowadays, we become so obsessed with material wealth that we are unable to distinguish a luxury from a need, and thus luxuries become needs. For people like us it is advisable, in fact it is compulsory that we go to the qabrastaan (graveyard) and contemplate over the reality of life. Look at the ages of the people who passed away; what were they and what they achieved and, now where are they?

## Gaining the True Love of Allah Ta‘ala

Asr majlis - Saturday 14<sup>th</sup> Rajab 1434 / 25<sup>th</sup> May 2013

Love is not something that you have to be tutored about, regarding how to go about conducting yourself. Your love for a person will illustrate to you what has to be done.

You love a woman and she gave you a chocolate. With every piece of chocolate that goes down your throat, you will take it with those thoughts of her love and you will relish it with those thoughts. Now shift it to the divine hand that has blessed you with

that morsel and think about the amount of love that Allah Ta‘ala has for you that He has blessed you with that morsel though you do not deserve it.

Hazrat Moulana Ashraf ‘Ali Thaanwi (rahmatullahi ‘alaih) speaks of *tareeqah-e-qalandar*. It means that you don’t need to do too many actions, but do it with the true love of Allah Ta‘ala.

The parting advice of Haji Imdaadullah (rahmatullahi ‘alaih) to Hazrat Thaanwi (rahmatullahi ‘alaih) was that when you drink water, drink it chilled and cooled. In this way, shukr will be expressed from the bottom of the heart and this is one of the methods of enhancing one’s love for Allah Ta‘ala which is a duty.

## **Assigning to Allah Ta‘ala after Adopting the Means**

**Asr majlis - Saturday 21<sup>st</sup> Rajab 1434 / 1<sup>st</sup> June 2013**

A great lesson that we learn from the lives of the pious of the past was that they would adopt the necessary means for their work and thereafter assign their affairs to Allah Ta‘ala. On the other hand, we adopt all the procedures and try to go the extra mile, but in the process we do not entrust our affairs to Allah Ta‘ala. In so doing, Allah Ta‘ala then places the entire burden on the individual and this is the beginning to all problems and agony. Eventually, this leads to depression, for one has placed all his trust on the means and procedures, and not on Allah Ta‘ala.

## Importance of Blessings in one's Wealth

Asr majlis - Saturday 21<sup>st</sup> Rajab 1434 / 1<sup>st</sup> June 2013

There is no harm in asking Allah Ta'ala to grant one an abundance of material. However, together with that, ask Him for His grace and barkat (blessings). In this way, that wealth will be a means of blessings. Otherwise, just an abundance of wealth can become a source of punishment for a person.

## Importance of Ta'leem in the Homes

Asr majlis - Saturday 28<sup>th</sup> Rajab 1434 / 8<sup>th</sup> June 2013

Our pious elders would normally encourage that ta'leem be conducted at home. However, in this time and age with the type of environment we are exposed to, it has become almost farz to do ta'leem daily at home.

The ta'leem should be of kitaabs that are endorsed by our elders, which have proven to be successful and effective. Therefore, ta'leem should be conducted of Behishti Zewar and the fazaa'il kitaabs (Fazaa'il-e-Aa'maal and Fazaa'il-e-Sadaqaat). It should be preferably in the original language that they were written in, i.e. Urdu. These kitaabs are more than sufficient for women to practise deen correctly.

## ***Khashiyyat and Knowledge***

Asr majlis - Saturday 28<sup>th</sup> Rajab 1434 / 8<sup>th</sup> June 2013

Allah Ta'ala states in the Quraan Shareef that it is only the knowledgeable from His servants who have fear. What is meant by having knowledge? You will find Christians and Jews who have more knowledge of the Quraan and hadeeth than any of us, yet they do not have the fear of Allah Ta'ala.

The actual meaning is that a person has knowledge in proportion to the fear of Allah Ta'ala he has. The seeds of knowledge have to be sown into the fields of *khashiyyat* (fear of Allah Ta'ala). It is this *khashiyyat* that brings about the revolution in knowledge. It is like a child who only realises the enjoyment of wealth and women when he gains maturity. Prior to that, he does not understand what these enjoyments are. Thus, to gain the true enjoyment of knowledge one requires *khashiyyat*.

# **Upbringing of Daughters and their Education**

## **Introduction**

This is a pre-transcript of one of the weekly majaalis conducted by Hazrat Mufti Ebrahim Salejee Saahib (daamat barakaatuhum). The topic deals with an extremely essential subject that is relevant to each one of us; especially parents with growing up children. Living in a hostile environment with negative elements lurking at every corner one is often left with no choice but to come into contact with them. However, as Muslims we ought to realise the need to educate and instil in our offspring true morals and values. We make du'aa to Allah Ta'ala that He allows us to implement these invaluable gems of advice, aameen.

## Excellence of a Muslim Woman

A Muslimah's excellence is described in the Quraan and ahaadeeth. The Quraan states:

وَقُرْنَ فِي بُيُوتِكُنَّ وَلَا تَدْرِجْ الْجَاهِلِيَّةَ الْأُفْلِي

“And remain within your homes and do not emerge like in times of  
jaahiliyah (ignorance)”

The ahaadeeth also inform us of what additionally constitutes excellence in a Muslim woman:

- When her husband looks at her, she pleases him.
- When he commands her then she obeys him.
- She safeguards his honour (herself) and his wealth when he is away.

The first and foremost requirement of a Muslim woman to successfully accomplish these is that her mindset must be correct. Instilling this mindset is the responsibility of the parents; more so the mother. Bringing about the sunnah of ta'leem (deeni education) daily in the home is essential to achieve this.

To be pleasing to her husband, the Muslim wife needs to know what makes her husband happy. Thereafter, she needs to be able to do these things. For instance, everybody enjoys a well cooked meal. So, a Muslim wife needs to know how to prepare good food. She must also familiarise herself with the preferences of her husband.

While food has specifically been mentioned, pleasing the husband is not only confined to this. It covers all aspects.

In order to be obedient to her husband, the Muslim wife needs to have humility. This is a natural trait of women. However, the culture of the western education system corrupts this natural trait and instils the opposite.

Finally, the chaste and trustworthy Muslim wife will find no difficulty in achieving the third characteristic

## **Two Important Lessons**

Hazrat Shaikhul Hadeeth Moulana Muhammad Zakariyya (rahmatullahi 'alaih) said that all the girls from his family did very well in the homes where they were married, to the extent that after some time had passed, they were held in high regard and people would turn to them for advice. He went on to say that when the girls were leaving home they were taught two things. Firstly, they should readily and cheerfully get their work done, and secondly to always be good to all and not take sides in any family feuds.

In reality, a Muslimah with this mindset eventually gains 'control' of the household in that, she influences its smooth functioning in all aspects and makes it a home from among the homes of Jannat.

## **Teach by Example**

A family girl married into a family in Britain who were Muslims in name only – there was no salaah, fasting, zakaat, hajj, etc. The advice her family gave her was: "You continue with your

ma'moolaat (daily 'ibaadat) and leave them alone." She did so, and within a span of a year the whole family turned around. They brought Islam practically into their lives. They also became dedicated jamaat workers.

## **Purpose of Mastooraat Jamaat and Girls' Madrasahs**

An 'aalim once asked me: "What do you have to say about girls doing hifz?" I replied: "There is no universally correct answer for every circumstance." I then went on to explain that there are two broad categories of Muslim women – those who are already purdah nasheen (wearing purdah/niqaab) and those who are not.

To remove those who are already purdah nasheen from their homes is a grave injustice. This is substantiated from the Quraan. The education and training of these blessed ladies is the responsibility of the parents.

There are also those who are not purdah nasheen. They have already left their homes for school, university, work, etc. Some of these Muslimahs realise at some time that leaving their homes is a sin and fraught with danger for them even in this world. They therefore wish to return to what is correct; but they may not have the courage to make such a big change all at once. (Sinning is addictive; leaving the home without need is a sin and is therefore addictive and difficult to give up all at once.)

These Muslimahs' parents typically forego their tarbiyat (upbringing) and essential education (deeni education) because their school/university going daughter is tired from school, has

homework or needs assistance with an assignment that must be handed in.

Mastooraat Jamaat and Girls' Madrasahs have been brought about for this category of Muslimahs. The purpose of these mediums is to provide an intermediate step to returning home for those who need it. When the Muslimah develops her imaan and yaqeen to the level that she no longer needs these crutches, then she should abandon them and confine herself to her home as instructed in the Quraan and hadeeth.

Would it be possible to find more than fifteen Sahaabiyaat who were huffaaz?

## Deficiencies

Since Mastooraat Jamaat and Girls' Madrasahs are an improvisation, they have inherent deficiencies – as the following example illustrates:

A young man sought my du'aas before going for a proposal. On his return I asked him how he felt about it. He replied: "I am disorientated." Upon enquiry, he said: "I sat with the menfolk and she with the womenfolk. Making small talk, my mother complimented her on her skills by commenting that the savouries were well prepared. The young lady then remarked: 'I don't have time to make these things. If my husband wants tea and I am busy with my kitaabs, he must just make the tea himself. My kitaabs come first.'"

This corruption of priorities occurs because the ustaads are more concerned about their students getting better grades and higher overall pass rates because this is what they are measured on.

They do not have the motivation or time to make the tarbiyat of their charges.

## The Mindset of the Instructor Influences the Audience

Great care should be taken about whose talks we listen to and whose writings we read, because the teacher's, speaker's, or writer's mindset exerts a strong influence on the students. (The following real life incidents provide an example of both beneficial and harmful influences.)

### Beneficial Influences

When Hazrat Moulana Gangohi (rahmatullahi 'alaih) first went to Hazrat Haji Imdaadullaah (rahmatullah 'alaih) he said: "I cannot perform tahajjud or make zikr." Haji Saahib enquired: "Who asked you to do these?"

That night when Hazrat Haji Saahib got up for tahajjud, Hazrat Moulana Gangohi's eyes also opened. He tossed and turned for a while, but couldn't fall asleep. He then thought: "Well I am up, so I may as well read tahajjud." Thereafter, Hazrat Haji Saahib made zikr. Hazrat Moulana Gangohi also made zikr.

From then onwards, Hazrat Moulana Gangohi (rahmatullah 'alaih) was punctual with these practices. In fact, the benefit extended to even the next generation – many of those who became

bay'at to Hazrat Moulana Gangohi (rahmatullah 'alaih) were punctual with these practices for 30-40 years.

## Harmful Influence

Arabs first got the notion that they should get educated in the West around the 1970's. One class of Arab Muslims was taught by a Jewish lecturer.

He won their confidence in the first few lectures by pointedly looking at the clock and saying: "Prayers are an important fundamental for you, and I don't want any of you to miss it." After some time he ventured to 'your religion is perfect, if only it could accommodate this small aspect ...' With time 'this small aspect' grew and morphed into something completely un-Islamic; to the point that when this group returned to Arabia and were asked 'what have you learnt?', they replied: "This stone (the Ka'bah) is what has held back numerous Arab Muslims from education and should be destroyed." Na'oozubillaah. They were brainwashed.

## The Caution required of Parents

Out of love for their children, parents sometimes make wrong decisions because they do not consider the consequences of their actions. (Mufti Saahib (daamat barakaatuhum) mentioned two of the many cases that were referred to him.)

In the first, the wife was taken by her parents for 'umrah for a few weeks. She was married for just a few months and left her husband alone. This husband was confronted daily in the work

environment with temptations. He was in the prime of his youth – a time when these feelings are at their peak. How was he expected to resist?

In the second, the wife was also taken on a holiday by her parents. Her husband was the buyer in the company where he worked. Ninety percent of the sales people he came in contact with were ladies. In his words ‘the conversation turns to an invitation to the bedroom within two minutes’ because these sales ladies want the sale. He in turn needs to buy the product at the best price and in the meantime his wife has been away for a few weeks – what is he to do?

Eventually, he realised that the solution to this problem was for him to marry a second wife and get her to work with him. She could then field these calls and save him from temptation. When the family of the first wife heard of this, they were up in arms; but who brought it to this point?

## Appreciating the Favours of Others

Morning majlis – Friday 10<sup>th</sup> Ramadhaan 1434 / 19<sup>th</sup> July 2013

When an animal reaches a stage where it can fend for itself, it sets off independently. It totally abandons its parents and all those who may have given it some sort of care and attention. There is no such thing as values and morals in them. Whereas as human beings and moreover as Muslims, we are trained differently. We are taught not to forget the past in this sense that we need to appreciate and value anyone who did some good to us.

## Harm of Neglecting Parents

Morning majlis – Friday 10<sup>th</sup> Ramadhaan 1434 / 19<sup>th</sup> July 2013

The people who we owe the greatest right to after Allah Ta‘ala and his Rasul (sallallahu ‘alaihi wasallam) are our parents. Whatever blessings we enjoy is because of them. When a person neglects his duty to them then at times even his good deeds become null and void.

## Rights of Parents

Morning majlis – Friday 10<sup>th</sup> Ramadhaan 1434 / 19<sup>th</sup> July 2013

The fundamental rights of our parents are as follows:

- a) Always make them feel physically, emotionally and mentally comfortable. Let them feel that we are at their side.
- b) Cheer them up in different ways. As they age, petty issues may irritate them. The last thing for us to do is to get worked up. We need to tolerate them as they happily tolerated us when we were small.
- c) Make du‘aa for them regularly.
- d) Settle their debts and accounts.
- e) Be kind towards their friends and associates.

## The Focus of the Ambiyaa (‘alaihimus salaam)

Asr majlis – Friday 10<sup>th</sup> Ramadhaan 1434 / 19<sup>th</sup> July 2013

Allah Ta‘ala speaks about Ibraheem, Ishaq and Ya’qoob (‘alaihimus salaam) that they had sight and hands. The question is that everyone has sight and hands, so what special quality is being explained here? What is meant is that they had real sight and hands. In other words, they used their intelligence and energies correctly. They always kept the viewpoint of the Aakhirat (Hereafter) at the forefront and their drive towards the Aakhirat far excelled their drive for this world. This was their distinguishing feature and this is the sign of acceptance in the sight of Allah Ta‘ala.

The Quraan Shareef tells us that even Shaitaan cannot interfere with those who are truly focused towards the Aakhirat. Such people are classed as the special selected servants of Allah Ta'ala.

## **Islam is Simple**

**Night majlis – Friday 11<sup>th</sup> Ramadhaan 1434 / 19<sup>th</sup> July 2013**

Islam is easy and simple. All that we have to do is embrace and accept it. However, we should not try to go about doing only that which suites us. It should be embraced entirely.

## **Antidote for Sinning**

**Night majlis – Friday 11<sup>th</sup> Ramadhaan 1434 / 19<sup>th</sup> July 2013**

When embarking on committing an evil, then think of the power and might of Allah Ta'ala. When you pass by the locations of previous nations (that were punished) then reflect and ponder and take lesson from their lives. Don't just visit those places for mere sightseeing.

## **Worrying of our Own Selves**

**Morning majlis – Saturday 11<sup>th</sup> Ramadaan 1434 / 20<sup>th</sup> July 2013**

The hadeeth teaches us to focus on our own wrongs and not to blame others. On the contrary, the Western attitude trains us to

throw the blame onto others and always find an escape route for ourselves.

Sometimes we are made to suffer the bitter consequences of our wrong doings. Largely this happens when we either belittle a person who got caught up in some wrong activity or we regard any wrong deed as insignificant.

## **Reality of Sins**

**Morning majlis – Saturday 11<sup>th</sup> Ramadaan 1434 / 20<sup>th</sup> July 2013**

When embarking on a sin, don't think whether this is a major or minor sin. Rather look at who you are disobeying. The sin may be small but by committing it we are displeasing Allah Ta'ala who is the greatest of all beings.

## **Benefit of having the Correct Mindset**

**Morning majlis – Saturday 11<sup>th</sup> Ramadaan 1434 / 20<sup>th</sup> July 2013**

When a person has the correct mindset then his entire life is in order. He fully understands how to overcome any situation and brings comfort to himself as well as to others. This correct mindset is attained by associating with the pious.

## True Parents

Morning majlis – Saturday 11<sup>th</sup> Ramadaan 1434 / 20<sup>th</sup> July 2013

If both parents are deeni conscious and are seeing to the proper upbringing of their children then that is excellent. However if only one parent has this deeni motivation and the other just doesn't seem to be paying any interest then what should be the response? The concerned parent should do his/her best to nurture the child correctly to the best of his/her ability. He/she should not sit back and say: "Oh! What must I do? I am landed with this problem. There is no way out for me. This is in my taqdeer." This is not in keeping with Islamic values, rather it is the effect of Western values, which lead one to despondency and losing hope.

## Controlling and Understanding Emotions

Asr majlis - Saturday 11<sup>th</sup> Ramadhaan 1434 / 20<sup>th</sup> July 2013

A person cannot make decisions based on his emotions. Rather his intellect has to govern his emotions.

When there is a problem between one's wife and mother, the safer route for most people is to remain silent, because very few people can be absolutely fair and make a sound judgement.

One cannot get upset with everything the wife says. They are deficient, so we have to overlook many things of theirs.

## The Problem of “Figures”

Asr majlis – Saturday 11<sup>th</sup> Ramadhaan 1434 / 20<sup>th</sup> July 2013

The problem today is that everyone is after “figures”; either financial figures or the figure of women.

## The Proper Relationship with Allah Ta‘ala

Night majlis – Saturday 12<sup>th</sup> Ramadhaan 1434 / 20<sup>th</sup> July 2013

Allah Ta‘ala is the goal in life. His obedience should not be a routine. We have so many books for du‘aas etc. However, it is all recited as a routine. But this should not be the approach with Allah Ta‘ala. With one’s wife, one does not show his love as a routine. One will look for ways to enhance the love. The same should be with Allah Ta‘ala. A wife will ask for a facelift in the kitchen and house. So for Allah Ta‘ala we should lift ourselves.

## Ramadhaan is for Allah

Night majlis – Saturday 12<sup>th</sup> Ramadhaan 1434 / 20<sup>th</sup> July 2013

Let us dedicate this month of Ramadhaan for Allah Ta‘ala. This will be obtained by an increase in tilaawat and zikr of Allah Ta‘ala. I asked a black new Muslim to increase zikr and he with all his occupation daily reads 15 000 “laa ilaaha illallah”. We have to make the time for zikr. There is no excuse that we can present. Appreciate every moment. At least for the month of

Ramadhaan complete 70 000 kalimahs and try to secure our Jannah. If it cannot be read in one day then spread it out over all the days.

## Objecting to the Laws of Sharee'ah

**Morning majlis – Sunday 12<sup>th</sup> Ramadhaan 1434 / 21<sup>st</sup> July 2013**

Often these questions are raised that why did Allah Ta'ala stipulate more for a man to receive as inheritance as compared to a woman? Or why are there four rakaats in the 'Asr salaah and three in Maghrib? Some regard these questions to be a sign of intelligence whereas they are actually a sign of weakness of faith. Primarily such objections are made either because of a lack of true love for Allah Ta'ala or alternatively because of a lack of respect.

## The Secret to a Happy Life

**Morning majlis – Sunday 12<sup>th</sup> Ramadhaan 1434 / 21<sup>st</sup> July 2013**

There are many things which are possible, looking at the supreme power of Allah Ta'ala, but are not normally achievable, e.g. A man at the age of 95 who has a host of health complications is anxious to come out first in a marathon. The secret behind a happy life is in not going behind these things, since it would bring endless discomfort to us and others.

When trying to achieve something, never project a figure. This projecting brings about two problems, (1) You will become

despondent and very soon fall into a depression, and (2) Out of frustration you will begin to fight with everyone. The state of the mind should rather be: “I will work and then be happy with whatever I receive. If I do not receive enough, tomorrow is another day. I will try again.” In this way you as well as those around you will remain happy. But when you project too much then initially you will hurt yourself and with time you will want that hurt to fall on others as well. You then get gripped with jealousy and begin to run others down etc.

## What Du‘aas to Read

Asr majlis – Sunday 12<sup>th</sup> Ramadhaan 1434 / 21<sup>st</sup> July 2013

There are several kitaabs compiled on the du‘aas of Rasulullah (sallallahu ‘alaihi wasallam). These du‘aas are very powerful. We need to find those du‘aas that are more relevant to our situation and read them with understanding and concentration.

## Begging for Forgiveness and ‘Aafiyat (ease)

Asr majlis – Sunday 12<sup>th</sup> Ramadhaan 1434 / 21<sup>st</sup> July 2013

We need to constantly ask for forgiveness and ‘aafiyat (ease). Even if all our sins are supposedly forgiven, the istighfaar is still of benefit since it will be recorded as an act of virtue and we will be rewarded for it.

‘Aafiyat (ease) is the most comprehensive favour after imaan, since we require ease in all our deeni and worldly works.

## An Accommodating Character

Asr majlis – Sunday 12<sup>th</sup> Ramadhaan 1434 / 21<sup>st</sup> July 2013

One of the very comprehensive du‘aas of Rasulullah (sallallahu ‘alaihi wasallam) was: “O Allah! Grant me an accommodating character.” This is very important because as long as we live with people there will definitely be situations that will go against us. We will have to tolerate all of this. If a person is not prepared for this, he must go stay on a mountain top where there will be no one to upset him.

## A Selfless Motive

Night majlis –Sunday 13<sup>th</sup> Ramadhaan 1434 / 21<sup>st</sup> July 2013

The effort of the khanqah is to bring about a selfless motive. Whatever is done should be done only for Allah Ta‘ala, without any agenda and ulterior motive. There are two outlooks that a person can have: (1) Materialistic and (2) selfless. If you want anything to prosper and gain acceptance then add the ingredient of ikhlaas into it.

We need to review our lives and understand who we are and where do we belong? Life isn’t just for material. We belong to Islam and we have to go to the Aakhirat (Hereafter). Hence remain on the original path and work in that direction.

## The Cause for Insecurity

Morning majlis – Monday 13<sup>th</sup> Ramadhaan 1434 / 22<sup>nd</sup> July 2013

The amount of comforts and luxuries we see around us today was probably never experienced before. But strangely the more the items of luxury, the more the discomfort and depression.

The same applies to medicine. Doctors have progressed to this level that a man's heart can be removed from his body, get treated and then replaced. But here also every coming day there are more and more complications. Similar is the case with security. We enjoy so many levels of security yet we still feel so insecure.

The reason for all of this is that we have removed Allah Ta'ala from the equation. We need to firmly believe that Allah Ta'ala does. The controls are solely in His hands. The stronger this conviction becomes the more comfort, mental ease, guidance and direction we will find. On the contrary the more godlessness comes into a person, the more he will find himself falling into depression and despondency.

## Pride

Asr majlis – Monday 13<sup>th</sup> Ramadhaan 1434 / 22<sup>nd</sup> July 2013

At times the cause for a person going off-track is an external one, eg. Bad company, whilst at other times it is due to some concealed corruption that he has within his heart. Shaitaan enjoyed the excellent company of the angels, yet he was rejected due to this concealed corruption. Most of the time, this

concealed corruption is pride, as was in the case of Shaitaan as well.

The simple explanation of pride is that a person wishes to be distinguished from others. He wants to show that “I can do this, I have this type of influence, I enjoy these privileges” etc. It takes years to rid the heart from this evil.

## Fog of the Heart

Asr majlis – Monday 13<sup>th</sup> Ramadhaan 1434 / 22<sup>nd</sup> July 2013

Our whole effort is to get connected with Allah Ta‘ala. However at times, there are obstructions that come on our path and a type of fog settles on the heart. An easy way to remove this is to make istighfaar twenty times after every salaah, or for two minutes before every salaah. This should be done with true remorse and with a heavy heart.

## Hidden Friends of Allah Ta‘ala

Night majlis – Monday 14<sup>th</sup> Ramadhaan 1434 / 22<sup>nd</sup> July 2013

There are those Awliyaa of Allah Ta‘ala who are known to people and their positions are also known. On the other hand, there are those Awliyaa who are not known at all. Both these classes are manifestations of Allah Ta‘ala’s qualities of Az-Zaahir (the Apparent Being) and Al-Baatin (the Concealed Being).

## Aakhirat, a Different Realm

**Night majlis – Monday 14<sup>th</sup> Ramadhaan 1434 / 22<sup>nd</sup> July 2013**

In this world, we do not have the ability to experience or even see things of the Aakhirat (Hereafter). The Aakhirat is a totally different realm.

## Spiritual Progress

**Night majlis – Monday 14<sup>th</sup> Ramadhaan 1434 / 22<sup>nd</sup> July 2013**

For physical progress, you will have to follow a diet etc. Likewise, to progress spiritually you have to go against the physical by destroying lust, temptation etc.

One needs to abandon two things: (1) Temptation (of wealth, women, etc.) (2) Ego. We have come to the khanqah to break ourselves, but at the same time we desire that everybody should honour and respect us. Lose sight of yourself and you will get sight of Allah Ta‘ala.

## Pondering over the Hereafter

**Morning majlis – Tuesday 14<sup>th</sup> Ramadhaan 1434 / 23<sup>rd</sup> July 2013**

In contemporary times people become obsessed with some hobby or past time. Some get into sport, others into politics and the list goes on. Their obsession becomes such that whenever they get a chance then this is their topic of discussion.

As believers we are exhorted to regularly reflect on the Aakhirat (Hereafter) as it is a fundamental aspect of our faith. Pondering over the Aakhirat was a common feature in the lives of our pious predecessors. But sadly today sometimes days or even weeks pass without our mind going in that direction for even a single moment.

## Displaying one's Wealth

Asr majlis – Tuesday 14<sup>th</sup> Ramadhaan 1434 / 23<sup>rd</sup> July 2013

One should not make a display of his wealth, especially expensive food items. Others will get tempted by this, and the least that will happen is that by them staring at it the barkat (blessings) is lost.

## Surrendering oneself to a Shaikh

Asr majlis – Tuesday 14<sup>th</sup> Ramadhaan 1434 / 23<sup>rd</sup> July 2013

For reformation, one has to surrender himself to someone. Otherwise he will present some reasoning and his nafs (carnal self) will counter reason. This cycle will never stop. Therefore he will have to shut-off at some point and listen to someone.

The shaikh (spiritual guide) that one chooses must be someone who has seen the entire path thoroughly. If he is an amateur he will be experimenting and the progress would be very slow. The mureed (seeker) must also be very committed.

## The Test of Man

**Night majlis – Tuesday 15<sup>th</sup> Ramadhaan 1434 / 23<sup>rd</sup> July 2013**

Hazrat Aadam (“alaihis salaam) was sent to the world and commissioned to make it liveable. Thus, the real test for mankind commenced from the time of Nooh (“alaihis salaam) after everyone was settled. Thereafter, with time deen progressed until the time of Nabi (sallallahu ‘alaihi wasallam) when it reached its peak. Thereafter, with the passage of time the decline in deen began.

When there is a decline, then the good that existed becomes scarce and there is a demand for it. Qualities like honesty and truth are in demand. Hence, the reward for it will be greater. That is why Nabi (sallallahu ‘alaihi wasallam) had explained that in such a time the reward for holding on to deen will be like the reward of fifty Sahaabah (radhiyallahu ‘anhuma). Therefore, this opportunity needs to be exploited.

## In the Time of Fitnah

**Night majlis – Tuesday 15<sup>th</sup> Ramadhaan 1434 / 23<sup>rd</sup> July 2013**

In this time of fitnah (trial), there seems to be evil everywhere. Hence, how will one protect himself? Create a safe-haven. This will be possible as explained by the hadeeth by doing 3 things:

1. Control the tongue. This does not only refer to speech, but also writing which is also a form of communication.

2. Don't leave the home unnecessarily. Though it is not haraam, but if one knows that a certain place is infested with malaria, will he go there unnecessarily?
3. Cry over your sins.

## Remedy for Pride

**Morning majlis – Wednesday 15<sup>th</sup> Ramadhaan 1434 / 24<sup>th</sup> July 2013**

Most people were destroyed when they became proud and arrogant. When a person shows off and becomes boastful over the bounties he is blessed with, this becomes a means of those bounties being snatched away.

The solution to rid oneself of pride is to ponder over one's beginning and end; initially a drop of impure fluid and eventually decomposed bones beneath the earth. When one thinks over this correctly, the reality strikes him that I am definitely not worthy of any respect, title or position.

## Receiving Benefit from the Deceased

**Asr majlis – Wednesday 15<sup>th</sup> Ramadhaan 1434 / 24<sup>th</sup> July 2013**

Some people receive benefit from the graves of pious people. Although this is possible, neither is it a sign of acceptance, nor is it an evidence in sharee'ah, since it is also possible that Shaitaan made up something or his imagination got the better of him. If it was so straight forward and simple, there would be no need to sit in the company of any pious person, rather everyone would

go to the raudha of Rasulullah (sallallahu ‘alaihi wasallam) and derive all the benefit directly from there.

## **Life after Death**

**Night majlis – Wednesday 16<sup>th</sup> Ramadhaan 1434 / 24<sup>th</sup> July 2013**

Life after death is a reality. Even an atheist, in the bottom of his heart, has the understanding that there is another life to follow and that there is a god that we should obey. The belief in one god is natural and it is like a chip implanted within the mind of every human being. Even a mushrik who is struck by a calamity, for example, drowning in the middle of the ocean will call out to Allah Ta’ala. It is only Allah Ta’ala who can be of real assistance.

## **Allah’s Love for His Servants**

**Night majlis – Wednesday 16<sup>th</sup> Ramadhaan 1434 / 24<sup>th</sup> July 2013**

Allah Ta’ala loves His servants. Even at the time of committing a wrong, Allah Ta’ala sends a reminder and causes your conscience to trouble you. However, if you ignore this, then gradually this defence system weakens. When a haraam is abandoned for the sake of Allah Ta’ala, Allah Ta’ala will grant a person the same thing in a halaal manner.

We need to contemplate over the favours of Allah Ta’ala, that He has bestowed so much upon us despite our faults. Think of them and cry over our sins and reflect as to how we can pay back. This should not be seasonal and only done in the month of

Ramadhaan. Rather, think over how you will be able to continue after Ramadhaan as well. Create the link with Allah Ta'ala and He will then open the way for you.

## Results only Appear with Effort

**Morning majlis – Thursday 16<sup>th</sup> Ramadhaan 1434 / 25<sup>th</sup> July 2013**

The Mashaayikh (spiritual mentors) of the past would work very hard on their disciples. They would adjust everything in the life of that disciple no matter how insignificant it may seem. Then you find that he comes out as an embodiment of hidaayat (guidance).

The very same results which were achieved in the past can be achieved today as well. But we need to play our part and give ourselves to the shaikh. Then only would it be possible for him to work on us and make the necessary adjustments. Strangely we want to enjoy the best results but are not prepared to put in any effort. Just as this attitude doesn't work in any institution or business in this world, similarly it will never work between the shaikh and mureed as well.

## Points of Focus

**Morning majlis – Thursday 16<sup>th</sup> Ramadhaan 1434 / 25<sup>th</sup> July 2013**

The primary objective to be achieved in i'tikaaf is the correct focus. Only when you are focused can the shaikh work on you. Just as when you are seated on the dentist's chair, he will only be

able to treat you when you are relaxed and focused in the direction he wants you to focus. However when you are not focused and relaxed, the treatment becomes difficult.

So what should our focus be whilst we are here? Primarily it is two things:

- a) Think that Allah Ta'ala is watching me. Ponder over the verse: "Wahuwa ma'akum aynama kuntum" (And Allah Ta'ala is with you wherever you may be) or the verse: "Alam ya'lam biannallaha yaraa" (Does he not know that Allah Ta'ala is watching).
- b) Express gratitude for all the favours you enjoy from Allah Ta'ala. When we ponder deeply then it becomes clear that there isn't a favour that Allah Ta'ala has not done for us. All the peace, comfort and satisfaction which we all endeavour for, comes only from him. He has blessed us with so much, thus we need to now cry to him out of gratitude. Ponder over the hadeeth: "Should I not be a grateful servant."

## A Nation of Cry-babies

**Morning majlis – Thursday 16<sup>th</sup> Ramadhaan 1434 / 25<sup>th</sup> July 2013**

One person wrote an article that the mentality of South Africans is that we are a nation of cry-babies. We are always looking for sympathy. Whereas Islam teaches us something else. Allah Ta'ala likes resolve and determination. We need to be positive, work with determination and look for a way forward when we are landed with any difficult situation.

## Respecting the Symbols of Deen

Asr majlis – Thursday 16<sup>th</sup> Ramadhaan 1434 / 25<sup>th</sup> July 2013

One of the main methods of drawing the grace and forgiveness of Allah Ta'ala is showing respect to the symbols of deen (eg. the azaan, the masjid, Ramadhaan etc.) or anything connected to deen. There are incidents of people who were forgiven on account of showing respect to the azaan, the Quraan Shareef etc.

## Respect the Students of Deen

Asr majlis – Thursday 16<sup>th</sup> Ramadhaan 1434 / 25<sup>th</sup> July 2013

Those children who are learning deen deserve utmost respect and consideration. Even the pure angels show respect to them. They are children after all and will have many mistakes and weaknesses. We need to rectify them in an appropriate manner as we would correct our own children.

## Durood on Nabi (sallallahu 'alaihi wasallam)

Night majlis – Thursday 17<sup>th</sup> Ramadhaan 1434 / 25<sup>th</sup> July 2013

The Muhadditheen never compromised in the writing of durood. At times, one-third of a page in the kitaab is taken up by the durood. Moreover, in a time when writing was not as easy as it is nowadays.

Read and write the durood as a manner of expressing our gratitude to Nabi (sallallahu ‘alaihi wasallam). Secondly, hold firmly to the sunnat and thirdly, pass it on to others. Think of the sunnats of the different occasions, sunnats of dealing with children, parents, etc. and endeavour to inculcate them.

Moulana Gangohi (rahmatullahi ‘alaih) advised that one should recite a minimum of 300 durood daily. Our elders emphasised the excessive recitation of durood on account of their extreme love for Nabi (sallallahu ‘alaihi wasallam). The durood does not have to be a lengthy durood, even a short durood is sufficient. However, recite with total love and concentration.

## **Enduring the Challenges of the Time**

**Morning majlis – Friday 17<sup>th</sup> Ramadhaan 1434 / 26<sup>th</sup> July 2013**

Every age has a different challenge. When Nabi (sallallahu ‘alaihi wasallam) left this world then there was the challenge of those who reneged from Islam. Then in one age there existed the challenge of preserving the ahaadeeth of Rasulullah (sallallahu ‘alaihi wasallam). These challenges always existed throughout every era and will continue to surface in different ways till the Day of Qiyaamah. But there will always be the group who will stand for the truth. They will work hard to preserve Islam in the face of these challenges and clear the way for the rest of the Muslim Ummah.

## The Desire to Reside in Makkah Mukarramah and Madeenah Munawwarah

**Morning majlis – Friday 17<sup>th</sup> Ramadhaan 1434 / 26<sup>th</sup> July 2013**

Although it is the desire of every believer to settle down in the holy lands of Makkah Mukarramah and Madeenah Munawwarah, we need to see what is the most prudent thing to do?

A person can go for his own personal benefit but looking at the broader interests of the people, it would be better for him to stay in the land he is in, and work on those who are not so committed to deen. This applies more to those who have a higher level of deeni commitment like ‘Ulama etc. People feel at ease and find a direction when deeni elders are around.

## Preservation of Deen

**Morning majlis – Friday 17<sup>th</sup> Ramadhaan 1434 / 26<sup>th</sup> July 2013**

We need to do whatever we can to uphold and promote deen. Perhaps others will come after us and continue and advance these deeni efforts. What is required of us is to remain firm and to do our best.

One advantage we have is that whatever challenges and trials we are encountering now have already taken place in India and Pakistan. All we need to do is look at what was the response of our elders and how did they curb it. We will have to just do a little searching and we will find the solutions. But the vital element to achieve this is to stay connected to our elders.

## Tareeqat – the Path to Allah Ta‘ala

Morning majlis – Friday 17<sup>th</sup> Ramadhaan 1434 / 26<sup>th</sup> July 2013

Allah Ta‘ala says in the Quraan Shareef: “We have made for everyone of you a sharee‘at to follow and a path.” The goal is to get every aspect of deen into our lives and to reach Allah Ta‘ala. But there has to be a route and pathway to get there. This path is called tareeqat.

Just as when someone intends going for haj, then the goal is the Ka’bah Shareef, but he must also adopt the necessary means to get there. He will have to have a passport, apply for a visa, get accreditation etc. So similarly in deen also, there is a means and procedure which a person will have to adopt to reach his goal. This means is known as tasawwuf. The shaikh knows the path as well as the goal; hence he will guide you using different methods. At times he may tell you to do zikr in a loud voice, or to remain silent and not to associate and speak unnecessarily, or to move the head in a certain way whilst making zikr etc.

These are all different procedures to reach the goal. Whilst none of them will be classified as fardh, waajib, or sunnah, they are vital in achieving the objective. Just as going to school and university are procedures which have to be adopted in becoming a doctor. No one says that they are fardh or waajib, but generally in today’s time no person turns out to be a successful doctor without them. So similar is tasawwuf. The methods adopted may not be sunnat etc. but they are vital procedures without which a person will generally not reach his goal.

## Don't regard any Good as Trivial

Asr majlis – Friday 17<sup>th</sup> Ramadhaan 1434 / 26<sup>th</sup> July 2013

Despite all his virtue and piety, Shibli (rahmatullahi ‘alaih) was forgiven on account of some kindness that he showed to a dog. We don't know which act will be a means of our forgiveness, hence we need to continue working, fearing Allah Ta‘ala and hoping in his mercy.

## Fear and Hope in Allah Ta‘ala

Asr majlis – Friday 17<sup>th</sup> Ramadhaan 1434 / 26<sup>th</sup> July 2013

During one's youth, one needs to have greater fear of Allah Ta‘ala so that he does not become bold in committing sins. However, as a person ages he should have greater hope in the mercy of Allah Ta‘ala and should not become despondent.

## Despising Others

Asr majlis – Friday 17<sup>th</sup> Ramadhaan 1434 / 26<sup>th</sup> July 2013

We don't have the right to look down on anyone. So many people lived their lives in vice and passed away in virtue.

## The Significance of Adab - Respect

Night majlis – Friday 18<sup>th</sup> Ramadhaan 1434 / 26<sup>th</sup> July 2013

Respect and adab outwardly seems to be something small and insignificant. However, when it is added to anything, then it only adds to its beauty. It allows one to progress in deen as well as dunya.

## Three Things not to be Discussed

Night majlis – Friday 18<sup>th</sup> Ramadhaan 1434 / 26<sup>th</sup> July 2013

The hadeeth advises that we restrain our tongues from discussing three things:

- a) Taqdeer – the human brain has a certain capacity and can only comprehend to a certain level. It is just like any other limb. You can see to a certain distance and not beyond. Thus, taqdeer is a subject that the human brain cannot comprehend. Therefore, do not discuss it.
- b) Astrology – to make predictions of events via the stars. It is not something concrete and there is a greater chance of it being incorrect. Further, if it does turn out to be correct, then one's belief will get affected, that it was on account of these stars that a certain event unfolded. Therefore, refrain from this as well.
- c) Speaking ill of the Sahaabah (radhiyallahu 'anhuma). They may have had some weakness or the other, but their spirituality was so great that it had the strength to wipe

out the weakness. They were far greater than the rest of the Ummat.

## Harms of Disrespecting the Sahaabah (radhiyallahu ‘anhum)

Night majlis – Friday 18<sup>th</sup> Ramadhaan 1434 / 26<sup>th</sup> July 2013

The lack of respect for the Sahaabah (radhiyallahu ‘anhum) causes ones understanding to become corrupt. Those who have made the insulting of the Sahaabah (radhiyallahu ‘anhum) their goal, then the consequence of it is: (1) They are the only religion to legalise prostitution (mut‘ah). (2) They are the only religion to regard hypocrisy as holy (tabarra). (3) Whilst other religions, like Christianity and Judaism even accept the Quraan Shareef as true, they contend that the Quraan Shareef is distorted and changed.

## Connecting with Allah Ta‘ala

Morning majlis – Saturday 18<sup>th</sup> Ramadhaan 1434 / 27<sup>th</sup> July 2013

Every believer enjoys a connection with Allah Ta‘ala merely on account of his imaan. Allah Ta‘ala says: “Allah Ta‘ala is the friend of the believers.” Just as a phone gets connected to a network through a sim card, similarly the so called connecting sim card of a believer is his imaan. Whilst every mu’mín enjoys a basic connection with Allah Ta‘ala there are some who work on that connection and make it stronger. They are classified as the

Awliyaa, (the special friends of Allah Ta‘ala) regarding whom the Quraan Shareef says: “Indeed the friends of Allah Ta‘ala will not have fear nor will they be grieved.”

## Benefit of Collective Zikr

**Morning majlis – Saturday 18<sup>th</sup> Ramadhaan 1434 / 27<sup>th</sup> July 2013**

The procedure of working on one’s imaan and making it stronger will have to be sought from our Mashaayikh. They will direct us on how to attain that perfection as they have been trained for this by their elders. One method they prescribe is to engage in zikr.

Whilst every zikr is definitely beneficial, there however lies greater benefit in making zikr collectively. This does not refer to zikr in a chorus form where one person recites and the rest follow him, rather it refers to when a group of people sit closely together in one place and each one of them engage in zikr individually. This type of collective zikr is also sanctioned in the Quraan Shareef and hadeeth.

Hazrat Moulana Ashraf ‘Ali Thanwi (rahmatullahi ‘alaih) says that one added benefit of collective zikr is the passing on of good qualities from person to person. What is meant here is that every person has some brilliant and outstanding quality and trait in his heart. One person may have generosity and then another may have gratitude whilst the third person may have patience and so forth and so on. When people engage in zikr collectively then these qualities begin to rub on from person to person.

## Zikr – the Greatest Asset

Morning majlis – Saturday 18<sup>th</sup> Ramadhaan 1434 / 27<sup>th</sup> July 2013

Zikr is the greatest thing as the Quraan Shareef says: “Indeed the remembrance of Allah Ta’ala is the greatest.” All our efforts are simply to achieve this zikr. The hadeeth tells us that the best mujaahid is the one who remembers Allah Ta’ala the most. The same applies to all other acts of worship. Their value increases based on how much more remembrance of Allah Ta’ala is in them. The effort of the khanqah is to instil this zikr deep into our systems.

Whatever we do must be firstly “lillah” i.e. only for Allah Ta’ala and for His pleasure. Secondly it must be “fillah” i.e. according to the way Allah Ta’ala wants them to be as shown to us by his Rasul (sallallahu ‘alaihi wasallam). And thirdly it must be “billah” i.e. we must believe that whatever we do is not of our own accord. Rather it is only through the grace and permission of Allah Ta’ala. To achieve this we will have to close our eyes from everything else.

## The Soul of our Body - Zikr

Morning majlis – Saturday 18<sup>th</sup> Ramadhaan 1434 / 27<sup>th</sup> July 2013

Zikr is actually the missing ingredient in our lives. We are doing a lot of other works of deen but we fall short in the aspect of zikr. Whereas with this zikr all the other good deeds we carry out gets a different shine. Whether it be our ‘umrah, tilaawat,

salaah or whichever act of worship, they all will have a new life in them.

Hazrat Shah Waliyyullah (rahmatullahi ‘alaih) expounding on the importance of zikr says: “Zikr is actually like the soul in the body.” Zikr brings flavour not only to our ‘ibaadaat but to our earthly life. Hence a man in zikr is always happy at heart and is not stormed by frustration, anxiety and uneasiness. Every little thing doesn’t begin to irritate and frustrate him. He is not constantly stuck in these thoughts that why are people not respecting me, why do people make things so difficult for me.

Hazrat Qari Tayyib Saahib (rahmatullahi ‘alaih) explains that each limb receives its fulfilment accordingly, the tongue through something tasty, the nose through some pleasant smell, the ear through a soothing sound, the eye through a beautiful scene. None of these can be swapped around. You cannot expect to soothe the eye through a pleasant smell. And nor can you try to soothe the ear through a beautiful scene. Each limb needs to be given its respective form of fulfilment. So similarly the heart too craves for its satisfaction. It has also got its own unique way of enjoyment like the rest of the limbs. Its enjoyment lies in zikr. Nothing else can give it the satisfaction it needs besides zikr. Beautiful scenery, pleasant smells, tasty food and soothing sounds may satisfy their respective limbs but they can bring no joy to the heart. Going that route is rather foolish. When the heart is starved from zikr then does it fall into despondency and depression.

## The Dead and Living Person

Morning majlis – Saturday 18<sup>th</sup> Ramadhaan 1434 / 27<sup>th</sup> July 2013

Nabi (sallallahu ‘alaihi wasallam) likened the one making zikr to a person with life, and the one who doesn’t make zikr to a dead person. So this negligence is equivalent to death.

## Zikr under Guidance

Morning majlis – Saturday 18<sup>th</sup> Ramadhaan 1434 / 27<sup>th</sup> July 2013

Every other action has an amount, whereas for zikr we are instructed to do it in abundance. The more the merrier.

However a point to note is that if we wish to achieve the desired results of zikr, then it is imperative that we contact our elders and engage in zikr under their guidance and instruction. If someone prints a copy of a R200 note with all the necessary details, then despite having all the similarities, he won’t be able to purchase something worth even R2. This is only because his note has not received official endorsement. So in the same way if we want to receive the complete benefit of zikr, we will have to get our method endorsed by our elders.

## The Meaning of ‘Secular’

Morning majlis – Saturday 18<sup>th</sup> Ramadhaan 1434 / 27<sup>th</sup> July 2013

In the age and time we live in, there is a calculated effort to remove Allah Ta‘ala from the equation, and in turn defeat the entire objective of zikr. This is actually the meaning of secular, i.e. to promote godlessness. In my analysis I feel that this is the root cause for the various problems we encounter today. The need is to acknowledge and accept that this is the biggest problem of the age and then work on remedying it.

## The Purpose of Darul ‘Uloom Deoband

Asr majlis – Saturday 18<sup>th</sup> Ramadhaan 1434 / 27<sup>th</sup> July 2013

After the British took control of India, different Muslim movements commenced. Some were more concerned of sustaining the Muslims materially, like the Aligarh University movement. Although their intentions were good, they had to make many compromises and adulterate many injunctions of deen in order to achieve their goal. This is quite similar to most of the Muslim schools that we have. Since their primary concern is to excel in secular studies, many deeni compromises are made.

However our ‘Ulama of Deoband felt that seeing to the deeni well-being of the Muslims was more important. Hence they commenced the Darul ‘Uloom with this objective that they will prepare such students that will preserve deen and save Islam in totality. Thereafter these ‘Ulama and their students made every sacrifice in working towards this objective and achieving this

goal, so much so that in most parts of the world, the deeni activities that are taking place are somehow linked to the ‘Ulama of Deoband. We need to appreciate the great sacrifices that they have rendered. If it wasn’t for them we would have had an adulterated version of Islam.

## Securing your Rewards

**Night majlis – Saturday 19<sup>th</sup> Ramadhaan 1434 / 27<sup>th</sup> July 2013**

We all wish to secure our rewards that are earned through ‘ibaadat. Hence, Nabi (sallallahu ‘alaihi wasallam) in a lengthy hadeeth explained to the Sahaabah (radhiyallahu ‘anhum) that the manner in which one would secure and preserve his rewards will be through the protection of the tongue. The misuse of the tongue can be extremely disastrous. A fifty year long standing friendly relationship can be shattered just by uttering one sentence. A long lasting marriage can be broken just by the utterance of the words of divorce. Controlling the tongue is a means of earning oneself immense rewards.

## The World – a Soccer Field

**Night majlis – Saturday 19<sup>th</sup> Ramadhaan 1434 / 27<sup>th</sup> July 2013**

This world in which we live is like a soccer field. We have a goal to achieve and there are oppositions and hurdles in our way to reach the goal. Just as in a football match, a player has to dribble

and manoeuvre his way around the opposite team, we need to do the same in achieving our goal in life.

Hence, in a football match, a player needs to be careful of two things: (1) Not to injure the opponent whether physically or verbally. Otherwise, he will be sent off the field and disqualified. (2) To focus on the ball. If he loses focus then he will lose the ball. Thus, in this life one needs to ensure that he passes the hurdles in life without hurting anybody in any way and at all times he should focus himself on the goal and purpose of life, which is the pleasure of Allah Ta‘ala.

## **Two Kinds of People who Obstruct the Path**

**Night majlis – Saturday 19<sup>th</sup> Ramadhaan 1434 / 27<sup>th</sup> July 2013**

There will be one of two people that will confront and obstruct you in your path to progress; an understanding person or an unintelligent person. If he is of the former then it is possible to reason with him and save oneself from getting embroiled in any problem. If he is of the latter then it will not be possible to reason with him. Hence, one needs to think of a way of avoiding such a person without confronting him.

## **The Shuhadaa - Martyrs**

**Asr majlis – Sunday 19<sup>th</sup> Ramadhaan 1434 / 28<sup>th</sup> July 2013**

Many people have had experiences where they saw and met with shuhadaa (martyrs) after their martyrdom. Their life is a reality

and the Quraan Shareef tells us that we shouldn't even call them "dead."

## Is Kashf a Sign of Acceptance?

Asr majlis – Sunday 19<sup>th</sup> Ramadhaan 1434 / 28<sup>th</sup> July 2013

Allah Ta‘ala reveals some scenes of the unseen to certain people. This is not ‘ilm-e-ghaib (knowledge of the unseen), rather it is termed kashf.

Allah Ta‘ala merely removes the veil and one is able to see certain things that were hidden. Neither is it a sign of acceptance, nor should one aspire for it. Even certain kuffaar witness lights, angels etc. However this is not the objective. The main thing is one needs to submit himself to the commands of Allah Ta‘ala.

## The Effect of Zikr

Asr majlis – Sunday 19<sup>th</sup> Ramadhaan 1434 / 28<sup>th</sup> July 2013

Once zikr starts to take effect on a person, his interest in the world decreases. He becomes totally content with his lot and experiences inner-enjoyment, without having any desire for the wealth of others.

## Become Grateful Slaves

Night majlis – Sunday 20<sup>th</sup> Ramadhaan 1434 / 28<sup>th</sup> July 2013

We should endeavour to become grateful slaves. The difference between a slave and a worker is that a worker can make demands if what is promised to him is not given to him. However, a slave just has to accept whatever the master gives him and plans for him. Together with this slavery, we need to be grateful. Gratitude and appreciation are extremely great qualities.

## The Virtue of the Arabs

Night majlis – Sunday 20<sup>th</sup> Ramadhaan 1434 / 28<sup>th</sup> July 2013

From the various nations on earth, the Arabs were selected for the companionship of Rasulullah (sallallahu ‘alaihi wasallam). Among the reasons for this was that they possessed such qualities that cannot be found in others.

One of these qualities was that of appreciation and gratitude. No matter what the favour may have been and how many years had passed by, they would never forget the good that others did to them.

## Developing Gratitude

Night majlis – Sunday 20<sup>th</sup> Ramadhaan 1434 / 28<sup>th</sup> July 2013

When Shaytaan was rejected, he vowed to Allah Ta‘ala that on account of him misguiding man, very few would be grateful. When a person has the quality of gratitude, then he will always obey the one who was kind to him.

In order to harness this quality, do four things: (1) Think of your humble beginnings and how Allah Ta‘ala enabled you to progress. (2) Admit that it is Allah Ta‘ala alone who does everything and that all that we have is from Him. (3) If you have something that is pleasing to you then say: “Mashaa Allah” i.e. it is only through the will of Allah Ta‘ala that I have received this. (4) Don’t think that it will last and remain with you forever. Rather, it is subject to the will of Allah Ta‘ala.

## Inordinate Love of the World

Morning majlis – Monday 20<sup>th</sup> Ramadhaan 1434 / 29<sup>th</sup> July 2013

When wealth becomes a person’s goal and primary objective then unfortunately he adopts any and every means possible to acquire it, regardless of whether it is halaal or haraam.

Rasulullah (sallahu ‘alaihi wasallam) mentioned: “Love of the world is the root of all evil.” Love here refers to an inordinate one. Such an obsession for wealth, that a person does not discriminate between permissible and impermissible. He doesn’t spend his wealth on others through compulsory and optional charities, and in some instances the person does not even spend

on himself. His only concern is to increase whatever he possesses. This is such a mentality which brings nothing but misery and anxiety to a person in this world as well as the next.

To illustrate this, an incident is narrated of a king who made a public announcement that whoever comes to me tomorrow morning at a certain time, I will give him whatever he asks of me. Everyone came and as per his promise the king gave them whatever they asked for. However one person came late. He also requested something, but the king told him that the time has elapsed and the offer is now over. He pleaded and the king felt sorry for him. He made him an offer that he has three hours to run as far as he can. Whatever amount of land he covers in that time will be his. So not wasting a second this man began to sprint as fast as he could in order to achieve maximum gain in minimal time. Within half an hour he covered a considerable distance but he was huffing and puffing and out of breathe. He thought to himself “I have a bargain here which I cannot afford to lose. So come what may I have to carry on.” He continued running for the next half hour but was now even more tired. Again he thought I have to carry on. He now reached a stage where he could no longer run, so he began to walk. After some time he could no longer walk so he began to crawl. Exerting himself for over two hours in the intense heat and suffering from extreme thirst his body could not cope, hence he dropped dead there and then. Neither did he cover the land he desired, nor was he able to enjoy the land which he toiled to death for. Had this man being content with what he received in the first half an hour, he would have been far better off. But this quest for more had the better of him and caused him to lose out miserably.

## Inner Perfection

Morning majlis – Monday 20<sup>th</sup> Ramadhaan 1434 / 29<sup>th</sup> July 2013

The fitnah of this age is that everyone runs behind figures, whether it is a figure of a woman or money figures. Whereas the more important thing is what is inside the figure and not the figure itself, e.g. when purchasing a house or car, we don't suffice on merely the paintwork or colour, rather we look if the home is spacious and convenient, and the car is mechanically sound. These internal aspects motivate and prompt us to then make the purchase, it is not merely the outer shell.

Similar is the case with women. We run behind a woman with the perfect figure and in turn totally ignore inner perfection and character. Whereas those internal habits are actually the things we are going to value and appreciate with time, i.e. her service, attitude, loyalty etc. The beauty, charm and adornment must eventually fade away one day. On the other hand the effect of noble traits and qualities continue even after death.

The same applies to wealth. Our focus has to be on what's inside and not on the outer shape and figures of wealth. At times, outwardly the figures may be as long as telephone numbers but inwardly it lacks the fundamental aspect of being halaal. So it can bring no joy and comfort. Rather it will open up a can of worms. On the contrary wealth which outwardly seems to be little, as far as figures and digits are concerned, but is completely pure and halaal, brings tons of relief and benefit. It also becomes a means of contentment for the one utilizing it. He always feels from within himself that I posses much more than what I need.

## Remedy for Depression

Morning majlis – Monday 20<sup>th</sup> Ramadhaan 1434 / 29<sup>th</sup> July 2013

Daily we hear of the depression rate increasing and escalating. It got me thinking that what is the solution to this? The following hadeeth came to mind: “Show mercy to those on earth, and in turn Allah Ta‘ala will show mercy to you.” The remedy is so simple, i.e. bringing some joy and cheer to the next person.

This in actual fact is the fundamental teaching of Islam. The pious servants of Allah Ta‘ala are not only kind to their friends rather they do not bring any hurt to the heart of even the enemy unnecessarily. They aspire not to bring hurt to even an animal.

One buzurg purchased sugar and brought it home. On opening the parcel he noticed an ant. He realised that this ant got into the sugar at the shop he purchased it from. Hence he took the pain of going all the way back in order to return the ant to its colony, solely with this concern that it may have felt hurt being away from its folks.

Although this is not something we need to emulate, the point to take note is that what level of kindness flows through these people’s hearts. We may not be able to match the kindness and good nature of others. But we should do what we can. If we cannot do everything, then at least we can do something, even if it be a kind word to an orphan or someone who needs love and compassion. We might find the bathroom in an unpleasant state, why not do others a favour and clean up whatever we can?

All that is required of us is to show some consideration. Think and be considerate.

One youngster who was about to get married came to me. Unfortunately he had the bad habit of smoking. I asked him: “How would you feel if your wife came to you with a foul smell emanating from her mouth.” He replied that it would be heart breaking. I told him: “Then how do you expect her to tolerate the disgusting smell of cigarettes emanating from your mouth?”

All we are required to do is use our minds and show some consideration to others. Islam teaches us to bring cheer to someone’s heart, to be kind to others and not to only be concerned about “me and my children”. By adopting this attitude your future becomes bright. Your children turn out to be pious because there are so many people making du’aa from their hearts for you. This approach attracts mercy, love and security from above.

## Need for Graduates Undertaking Islaah

**Asr majlis – Monday 20<sup>th</sup> Ramadhaan 1434 / 29<sup>th</sup> July 2013**

In the past, once a student completed his formal studies, he would be concerned about his islaah (self-reformation). This is absolutely essential, otherwise one may know many facts and even speak about them, but these things are not found in his life. This is not a complete package.

## Who should we take Deen from?

Asr majlis – Monday 20<sup>th</sup> Ramadhaan 1434 / 29<sup>th</sup> July 2013

We need to take deen from that person who gives us the true version without making any compromises. In our worldly life we appreciate that person who warns us of impending danger although it may sound very bitter. The same approach needs to be adopted in deen.

## Determination of Moulana Raipuri (rahmatullahi ‘alaih)

Asr majlis – Monday 20<sup>th</sup> Ramadhaan 1434 / 29<sup>th</sup> July 2013

Hazrat Moulana Abdul Qaadir Raipuri (rahmatullahi ‘alaih) was a very determined person. When he wanted to do something he would undergo any sacrifice to achieve it. In the initial years of his studies he underwent great difficulties, but he never stretched his hand to anyone, neither directly or indirectly. The benefit of this was that Allah Ta’ala thereafter made arrangements for him.

When he went for his islaah as well, he bore all the difficulties patiently. Thereafter Allah Ta’ala made him from among the Awliyaa of his time. Even great giants like Hazrat Moulana Manzoor Nu’maani and Hazrat Moulana Abul Hasan ‘Ali Nadwi (rahimatullahi ‘alaihima) would go to him for their reformation.

## Etiquette of Du‘aa

**Night majlis – Monday 21<sup>st</sup> Ramadhaan 1434 / 29<sup>th</sup> July 2013**

Allah Ta‘ala describes the manner of the du‘aa of Hazrat Zakariyya (‘alaihis salaam) in the beginning of Surah Maryam. The purpose of this is to teach us the etiquette of du‘aa. The manner of his du‘aa was “nida‘an khafiyya” (softly). Du‘aa should not be made by screaming and shouting, rather softly with extreme humility.

He then expressed his weakness before Allah Ta‘ala of his old age, but also explained that he desired a son to take charge after him. Hence, in du‘aa one should not challenge or show an attitude to Allah Ta‘ala. Instead, express your weakness and inability before Him. Even in this world, if you disobeyed a person and thereafter sought his forgiveness together with expressing your weakness and inability, his heart will melt and he will forgive you.

## Crying to Allah Ta‘ala

**Night majlis – Monday 21<sup>st</sup> Ramadhaan 1434 / 29<sup>th</sup> July 2013**

Sometimes, we find that our du‘as do not seem to be getting answered, yet we have made du‘aa for such a long period of time. One of the reasons is that Allah Ta‘ala loves to see us crying and begging of him. It brings joy and happiness to him, just as the chirping of birds in a cage brings joy to their owner.

## Shortcut to Gaining on Laylatul Qadr

**Night majlis – Monday 21<sup>st</sup> Ramadhaan 1434 / 29<sup>th</sup> July 2013**

Nowadays we always look for shortcuts and an easy way to get our work done. So what is the shortcut and easy way to gain the maximum on Laylatul Qadr. Two ways come to mind: (1) The night starts from Maghrib (sunset) and ends at subah saadiq. Normally we are still fresh and have control of the time between Maghrib and Esha and by the time taraaweeh is over we are tired. Hence, maximise by doing ‘ibaadat after Maghrib. (2) We are advised in the hadeeth to recite this du‘aa on Laylatul Qadr: “Allahumma innaka ‘afuwun tuhibbul ‘afwa fa’fu ‘anni” (O Allah! You are the One who forgives and You love forgiving. So do forgive me.) Hence, in the intervals between every four rakaats in Taraaweeh Salaah, you can easily recite this du‘aa approximately 10 times.

## The Medical Scan

**Morning majlis – Tuesday 21<sup>st</sup> Ramadhaan 1434 / 30<sup>th</sup> July 2013**

When sitting in the company of the Mashaayikh we need to identify our weaknesses. This can be resembled to a medical scan. The scan may identify the ailment but would not cure it. One will have to now go for treatment to some qualified doctor in order to get cured of his sickness. Similarly whilst in the company of our Mashaayikh, we may identify our sickness. We will then have to take up the initiative to get them corrected.

Failure in this regard will result in those weaknesses still being in our systems.

As a result of misunderstanding this, many complain: “I have attended so many programs, yet I find myself to be the same.” These are two separate efforts. One is to identify the problem and the other is to remedy it. When both are implemented then only the desired change will be perceived.

## **Three Basic Elements for Connecting with Allah Ta‘ala**

**Morning majlis – Tuesday 21<sup>st</sup> Ramadhaan 1434 / 30<sup>th</sup> July 2013**

Three primary elements are required to achieve a deep connection with Allah Ta‘ala:

- a) Tazkiyah: To refine the inner self from the evil characteristics of jealousy, pride, malice etc. This may take time, since these qualities are intrinsic in man. One needs to shun all the traits of evil character and conform to the noble character of Rasulullah (sallallahu ‘alaihi wasallam).
- b) Dawaam-e-taa‘at: To remain constantly in the obedience of Allah Ta‘ala. In any situation one is always conscious of obeying and upholding the injunctions of deen and refrains from any type of disobedience to Allah Ta‘ala.
- c) Kasrat-e-zikr: Remembering Allah Ta‘ala in abundance.

# Components of Good Character

Morning majlis – Tuesday 21<sup>st</sup> Ramadhaan 1434 / 30<sup>th</sup> July 2013

Good character comprises of the following aspects:

- a) Never take your own part in an argument. Rather look at the situation from your opposition's angle. Generally you will always find a way to prove that you are right, even though it may be your fault. So the safer route is to look at the problem through the next person's eye. If there are 99 possibilities that you are right and one possibility to prove that you are wrong, then take the blame on your head.
- b) Have a smiling countenance. Don't pull up your face. Sometimes you get home from work and for some reason your wife is upset with you over something. Hence she starts yelling and shouting at you. One response is to pull up your face and show her that you are upset. This however is not a wise and intelligent approach. The better response is to keep the cheer on your face and cheer her up as well. This would be done by tolerating her comments and then asking her for forgiveness for whatever may have upset her. In this way everyone will be happy.
- c) Tolerate others and overlook their shortcomings. We should focus on this fact that Allah Ta'ala will be happy and reward us immensely by us overlooking the faults of others. After all we anxiously desire to be pardoned and forgiven by him. So why shouldn't we also pardon others. The lives of our former people are replete with instances

where they forgave others. Once an Arab's son was murdered by his nephew. When the option of taking his nephews life was presented to him, he told the judge: "If my left hand chops off my right hand, would it make sense to chop off my left hand as well?" In other words if my son was like my right hand, then my nephew is like my left hand. After all he is also my blood relative. So why should I cause more bloodshed and kill him also. Hence I pardon him. However since my son's mother would be deeply affected by his death, I request that blood money be given to her in order to comfort her heart.

- d) Don't bear any malice in your heart for anyone. It becomes an impediment in the path of you doing good to others. This is apart from you feeling miserable from within yourself. Someone said very beautifully: "If you harbour malice, then happiness will dock elsewhere."

We marvel at the Awliyaa who have attained high and lofty positions in the sight of Allah Ta'ala. They gained whatever they gained because they thoroughly cleansed themselves, and thereafter adorned themselves spiritually with the noble character of Rasulullah (sallallahu 'alaihi wasallam). Hence they were posted to high positions in the Aakhirat.

# Confusion between Inspiration and Illusion

Asr majlis – Tuesday 21<sup>st</sup> Ramadhaan 1434 / 30<sup>th</sup> July 2013

Due to the abundance of technology, we begin to mix things up. At times we feel that we are receiving some inspiration to do something, whereas it is nothing more than an illusion and our mind getting the better of us.

When the pious receive an inspiration, then it comes with such force that they are compelled to carry it out. However they would not go by it on their own, rather they would consult their elders. When Hazrat Moulana Ilyaaas Saheb (rahmatullahi ‘alaih) was inspired with the work of da’wat and was told: “Work would be taken from you,” he became afraid since he was physically weak. He consulted his elders and they comforted him saying: “You were not told that you would do the work, rather you were told that work would be taken from you, hence there is nothing to worry about.”

# Qualities of a Guide

Asr majlis – Tuesday 21<sup>st</sup> Ramadhaan 1434 / 30<sup>th</sup> July 2013

We should not follow a person merely because of his popularity and large following, rather we need to look for the following things:

- a) He must be committed to deen and to the sunnat.
- b) His followers are mainly those that have knowledge and understanding of deen. Similarly they are not mainly the wealthy class, because when this class are mainly his

followers, it implies that he is also interested in wealth, since the saying goes: “Birds of a feather flock together.”

## Purpose of I’tikaaf

**Night majlis – Tuesday 22<sup>nd</sup> Ramadhaan 1434 / 30<sup>th</sup> July 2013**

All ‘ibaadaat are performed for one to get connected with Allah Ta‘ala. However, there is one ‘ibaadat that is carried out specifically for this purpose and that is i’tikaaf, where one sits in seclusion and gains a connection with Allah Ta‘ala. Prior to receiving nubuwwat, Nabi (sallallahu ‘alaihi wasallam) used to go into seclusion and it was something that was beloved to him. There is no doubt that Nabi (sallallahu ‘alaihi wasallam) had the best connection with Allah Ta‘ala, but he felt the need for attaining a special connection. Anything that will affect this seclusion should be avoided.

## Our Plane Ride

**Night majlis – Tuesday 22<sup>nd</sup> Ramadhaan 1434 / 30<sup>th</sup> July 2013**

To understand our life in this world, we should think that we have boarded a plane. When one boards a plane, he does so to get off after some time. He does not remain in the plane forever. Hence, we have come to this world to get off and return to the Aakhirat. We are not here to stay forever.

## Contemplation in Salaah

Night majlis – Tuesday 22<sup>nd</sup> Ramadhaan 1434 / 30<sup>th</sup> July 2013

Ponder over the aayaat in Surah Faatihah. We tell Allah Ta‘ala that it is only Him from whom we seek help. So everything happens through His help and planning. Thereafter, we beg Him for guidance, that we require His guidance all the time. It should not be that we get lost and end up with the maghdhoob ‘alaihim (those with whom Allah Ta‘ala is angry) or with the misguided.

From the standing posture, we then go into ruku’. Contemplate that I am submitting myself entirely before Allah Ta‘ala because I want to reach Jannah.

Upon rising from ruku’ we say “rabbana lakal hamd” (O our Rabb! To You alone belongs all praise.). Think that this was another opportunity given to me to receive rewards. Hence, I should praise Allah Ta‘ala.

## The Growth of Imaan and Yaqeen

Night majlis – Tuesday 22<sup>nd</sup> Ramadhaan 1434 / 30<sup>th</sup> July 2013

Imaan and yaqeen grow in proportion to how much you put your mind into the Aakhirat. Our condition is such that the world seems to be real to us and the Aakhirat is just a dream. However, the enjoyment of this world is extremely short. It does not even remain with a person for two days.

## Dislike for Death

Night majlis – Tuesday 22<sup>nd</sup> Ramadhaan 1434 / 30<sup>th</sup> July 2013

When Nabi (sallallahu ‘alaihi wasallam) explained to the Sahaabah (radhiyallahu ‘anhum) that a time will come when the disbelieving nations will invite each other to attack the Muslim Ummah like how people are invited to a meal, they asked the reason for this. Nabi (sallallahu ‘alaihi wasallam) explained two problems: (1) Love of this world, and (2) Dislike for death.

Unfortunately, this is the condition we find ourselves facing. This is what needs to be remedied and thereafter all our problems will be solved. One way of remedying this is to frequently think of death for at least 15 – 20 minutes daily. If we become afraid at the thought of death and the spectacle of the grave etc. then think of the great rewards in Jannat.

## Three Aayaat to bring about Mental Ease

Morning majlis – Wednesday 22<sup>nd</sup> Ramadhaan 1434 / 31<sup>st</sup> July 2013

One saint mentioned: “It is my habit to recite three verses of the Quraan Shareef every morning. Thereafter my mind is at ease and I am not worried at all what will happen for that day.”

The three verses are:

وَإِنْ يَمْسِسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۖ وَإِنْ يَمْسِسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ  
شَيْءٍ قَدِيرٌ  
a)

*“If Allah sends a difficulty to you then no one can remove it except Him. And if He blesses you with some good then He has power over everything.” (Al-An‘aam, v.17)*

In today’s times there is an abundance of frustration and anxiety. One way to remedy this is to program and channel the mind correctly. Having the correct mindset aids one in overcoming any difficulty and in keeping him calm and composed. The above aayat teaches us that whatever takes place, good or bad, is only through Allah Ta‘ala’s will. He has the supreme control. Whatever He decides to happen is inevitable.

An Arab Bedouin who owned a huge flock of sheep was once caught up in a desert storm and lost hundreds of sheep. We can well imagine what losses he must have incurred. However when he learnt of the extent of the damage, all he said was: “maktoob” (i.e. All this was ordained by Allah Ta‘ala and was bound to happen. There is no need to fuss and make a noise). Although there were huge losses but when the mind is aligned correctly then even difficulties become easy.

b) The second aayat is:

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكٌ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلٌ لَهُ مِنْ  
بَعْدِهِ وَهُوَ الْغَرِيْبُ الْحَكِيْمُ

*“If Allah Ta‘ala bestows any mercy to anyone then no one can prevent it, and if He holds back any bounty, then no one can bestow that to anyone. Allah Ta‘ala is Most Powerful, Most Wise.” (Faatir, v2)*

All the excellence and bounties we enjoy must be attributed to Allah Ta‘ala. At no point should a person ever feel that whatever I achieved is because of my own wisdom, acumen,

experience, expertise etc. This type of mentality is the way of Qaaroon. When he was told to be kind to others he retorted: "Whatever I have is because of my knowledge and intelligence." He attributed everything to himself and neglected his duty to Allah Ta'ala, hence he was swallowed into the earth together with all his belongings.

c) The third aayat is:

سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا

"Allah Ta'ala will bring ease after difficulty." (At-Talaaq, v.7)

Every difficulty is followed by ease. Look at the example of a doctor. He goes through so much difficulty whilst studying. He has to leave the comfort of his home, attend lectures punctually, sacrifice being away from his family and folks etc. Then comes the internship. Many a times he is posted to some remote area and has to serve there for one full year. During this period he has to work round the clock. But once all this is over and he settles down as a qualified doctor, sometimes running multiple surgeries, and earns millions then all the difficulty is forgotten.

## Calamities, a Means of Punishment or a Source of Blessings

Morning majlis – Wednesday 22<sup>nd</sup> Ramadhaan 1434 / 31<sup>st</sup> July 2013

Shaikh Abdul Qaadir Jeelaani (rahmatullahi 'alaih) explains that calamities are either a means of punishment or a source of blessings. It all depends on a person's response and attitude to

that calamity. If he is calm, composed and does not adopt a complaining attitude then the calamity becomes a blessing in disguise. Through this calamity a person's status becomes elevated and he becomes closer to Allah Ta'ala. On the contrary if he becomes distressed and asks questions such as "why did this happen to me" etc. and adopts a complaining attitude then this calamity becomes a punishment for him.

When any calamity strikes then the right thing to do is to fall into sajdah before Allah Ta'ala and beg His forgiveness for any misdeed we may have committed.

Sometimes the reason for these questions and complaining attitude is our association and interaction with the West. Their culture is designed in this way. When we go through their training systems and channels, like schools, universities etc. then their ways begin to take root in us. A believer always has his focus to Allah Ta'ala and assigns his affairs to Him.

Many a times the difficulty that a person goes through becomes a barrier between him and sin. But no sooner the difficulty is removed and he has excess wealth and free time, he falls into sin.

## The Duty of the Elder of the Home

Asr majlis – Wednesday 22<sup>nd</sup> Ramadhaan 1434 / 31<sup>st</sup> July 2013

The elder of the home is required to be a few steps ahead of the rest of the family in Deeni issues. The child feels that whatever my parents do is right. If the parent is chatting on his cell-phone secretly, or has a casual relationship with the opposite gender,

the child feels that there is nothing wrong in this. The child then lands up in committing major wrongs and vices. Therefore the parent needs to be extremely careful, even in the choice of words.

## Parents' Behaviour

Asr majlis – Wednesday 22<sup>nd</sup> Ramadhaan 1434 / 31<sup>st</sup> July 2013

Many a times a child cannot concentrate on his studies because of the parents fighting and screaming at each other at home. This should never happen in front of the children as it has a very negative effect on them. If one spouse behaves incorrectly, the other needs to act responsibly and defuse the problem. In fact as spouses we should not be fighting and screaming at each other even in the absence of the children.

## Transparency between Parent and Child

Asr majlis – Wednesday 22<sup>nd</sup> Ramadhaan 1434 / 31<sup>st</sup> July 2013

As long as the child is not married, there has to be complete transparency between him and the parent. The child cannot be left free to do as he pleases without any rules and restrictions.

Together with conducting ta'leem daily, we need to spend quality time with them, in which we take some report from them regarding the day's happenings. In this way they would be able to discuss their problems with us and we would know what is running through their minds and be able to correct that which

requires correction. If the child is given the correct direction, together with being fed halaal, insha-Allah the child would grow up correctly.

## **Shortfall of Fathers**

**Asr majlis – Wednesday 22<sup>nd</sup> Ramadhaan 1434 / 31<sup>st</sup> July 2013**

The father also needs to play a role in the upbringing of the child. He cannot expect the mother to do everything. Generally the father feels that my responsibility is only to make the money, and the mother feels that I need to see to the physical well-being of the child. In this way the child's soul and moral upbringing is totally neglected.

## **Unrestricted Noor of Nabi (sallallahu ‘alaihi wasallam)**

**Night majlis – Wednesday 23<sup>rd</sup> Ramadhaan 1434 / 31<sup>st</sup> July 2013**

Many feel that the barkat and noor of Nabi (sallallahu ‘alaihi wasallam) was restricted to the era when he was alive. However, this is incorrect. In fact, the noor of Nabi (sallallahu ‘alaihi wasallam) is even greater after he has left this earthly life, since his focus and attention is now directed entirely to Allah Ta‘ala.

# Studying the Lives of the ‘Ulama of Deoband

Night majlis – Wednesday 23<sup>rd</sup> Ramadhaan 1434 / 31<sup>st</sup> July 2013

It is our duty that we study the lives of our ‘Ulama of Deoband whom we hold as our leaders. Understand their salient qualities and emulate them.

Hazrat Moulana Qaasim Nanotwi (rahmatullahi ‘alaih), the founder of Darul ‘Uloom Deoband, had several outstanding qualities. Among them was his austerity, aversion for material, disinterest in public name, humility, and taqwa.

## Consistency in Taqwa

Morning majlis – Thursday 23<sup>rd</sup> Ramadhaan 1434 / 1<sup>st</sup> August 2013

Allah Ta‘ala commands us in the Quraan Shareef to adopt taqwa. Taqwa means to abstain from all forms of disobedience at all times. It should not be that on selected occasions we refrain from wrong and other times we commit them. There should be consistency and taqwa should be applied everywhere at all times.

However getting a complete hold over taqwa is not so simple. Hence Allah Ta‘ala out of his compassion shows us procedures as well.

1. In one place Allah Ta‘ala says: “Fear Allah and every soul should inspect what it has sent forth to the Aakhirah.” The procedure of attaining taqwa which we are shown here is to ponder over the qabr and the life to come. We should be concerned of how we will fair there and not

suffer any disgrace or embarrassment in that realm. This thought will then cause us to refrain from any type of disobedience. As a person keeps thinking on these lines, he slowly develops taqwa.

2. In another place we are told: “Fear Allah Ta‘ala as you ought to fear him and don’t die except as Muslims.” Dying and passing away is not in our control. So what is then meant by this verse? It is quite famous that ‘as you live, so shall you die.’ Hence if we live as Muslims we will die as Muslims too. If we have our allegiance with Allah Ta‘ala and his Rasul (sallallahu ‘alaihi wasallam) and submit to them completely, we will die like that too. Imam Ahmad bin Hambal (rahmatullahi ‘alaih) lived for Islam and stood up against the prominent leaders of the time for the preservation of Islam. Hence we find he passed away like that as well. He passed away as a true Muslim and was blessed with true honour. Hundreds of thousands of people attended his janaazah salaah, and thousands had accepted Islam on that occasion.
3. The third aayat is: “Fear Allah Ta‘ala and speak correctly.” The aayat before this reads: “Do not be like those who harmed Moosa (‘alaihis salaam).” The method of adopting taqwa shown to us here is to look after the tongue and not to cause any distress to the people of Allah Ta‘ala.

## Basic Components of Tasawwuf

Asr majlis – Thursday 23<sup>rd</sup> Ramadhaan 1434 / 1<sup>st</sup> August 2013

Every person has his own idea of tasawwuf, and very few take the pains to find out what it really is? Tasawwuf basically comprises of three elements:

1. Constant obedience of Allah Ta‘ala: A person does not do anything which amounts to the disobedience of Allah Ta‘ala, whether it be a minor sin or a major one. He keeps his heart clean of all evils, like pride, jealousy, etc. This is far greater than merely engaging in nafl ‘ibaadat together with indulging in sins or having a corrupt heart. Shaitaan worshiped Allah Ta‘ala for seven hundred thousand years, yet he was rejected. This was because his intention for this ‘ibaadat was corrupt, i.e. to receive the position of vicegerency on earth. This was his hidden agenda although it only surfaced after so many years.
2. Good character: The gist of good character is that a person behaves in such a way that both Allah Ta‘ala and the creation are pleased with him. This is the basic definition of good character, not that you just give the person a smile on the outside, whilst your heart is full of ill-feelings towards him. An example of good character is that a person comes to the masjid for salaah and is considerate when parking his vehicle. If he parks inconsiderately in order to get the first takbeer or first saff, he may be trying to please Allah Ta‘ala, but he is displeasing his fellow brother. Hence this is not in keeping with good character.

Once a man entered a masjid to make zikr and found that there was a traveller who was sleeping there. He was snoring so loudly that he could not concentrate on his zikr. Although he reprimanded him a few times, the traveller did not stop because he was in a very deep sleep. Finally this man pulled out a knife and slit his throat. Thereafter he sat down to make his zikr with ease. Here again he tried to please Allah Ta'ala, but hurt the creation. This is against good character. Furthermore, this person had misunderstood tasawwuf, because he felt that it was only about completing zikr, and had totally disregarded the aspect of good character.

3. Remembrance of Allah Ta'ala: This could be done in different ways, e.g. reading the tasbeehaat, the morning and evening du'aas, the various masnoon du'aas for different occasions etc.

## **Increasing Durood on Thursday Nights**

**Night majlis – Thursday 24<sup>th</sup> Ramadhaan 1434 / 1<sup>st</sup> August 2013**

We recite durood shareef as a token of appreciation to Rasulullah (sallallahu 'alaihi wasallam). Since it is a Thursday night (Friday eve) the recitation of durood should be increased and as much as possible, durood should be sent upon Nabi (sallallahu 'alaihi wasallam) with true love and devotion.

## The Nafs – A Wet and Green Branch

Night majlis – Thursday 24<sup>th</sup> Ramadhaan 1434 / 1<sup>st</sup> August 2013

We are all currently like a wet and green branch. As long as it does not dry out it will not catch alight. Likewise our nafs has not been dried out in order for our hearts to comply with the laws of Allah Ta‘ala and then catch alight with His love.

It is like a horse. As long as it is not trained, it will not fetch a price nor will it comply with its master. Likewise, once we gain control over our nafs, we will be able to comply with the laws of Allah Ta‘ala.

## Focus of the Former Mashaayikh

Morning majlis – Friday 24<sup>th</sup> Ramadhaan 1434 / 2<sup>nd</sup> August 2013

The Mashaayikh of the past would focus more towards islaah-e-malakaat (redirecting and adjusting the temperament of a person) in comparison to islaah-e-aa’maal (correcting the actions), because reshaping the temperament fixes the problem from the root, whereas correcting the actions is tantamount to merely treating the symptoms.

For example, if a person has an inordinate love and craving for wealth, then he will do anything to get it. Initially he may steal some money in order to fulfil his craving. If you stop him from stealing, then he may go into gambling, and if you prevent him from this then he may get involved in interest. Hence, instead of correcting these individual actions, the constructive

approach will be to adjust his inner temperament, i.e. the deep craving for wealth that he has.

## Redirecting the Human Temperament

**Morning majlis – Friday 24<sup>th</sup> Ramadhaan 1434 / 2<sup>nd</sup> August 2013**

It is impossible to change human temperament, however it can be reshaped and redirected.

Hazrat Abu Zar Ghifaari (radhiyallahu ‘anhu) was involved in robbery and theft before accepting Islam. Whenever he saw wealth by anyone he disliked it being by him and snatched it from him. After accepting Islam, this inner temperament was now redirected. He still disliked people owning too much wealth, but now he would not steal it rather he would instruct them to give it away in sadaqah.

Before accepting Islam, Hazrat Umar (radhiyallahu ‘anhu) embarked to assassinate Rasulullah (sallallahu ‘alaihi wasallam) and was prepared to take the life of any person who opposed his way. After accepting Islam he would still be ready to take a person’s life, but now for the sake of Deen. On numerous occasions he would say to Nabi (sallallahu ‘alaihi wasallam): “Allow me to behead this hypocrite.”

The question is that how is this temperament redirected and adjusted? The way the Mashaayikh adopt is that they make you think of death and the Aakhirat. When your thought becomes engaged in this, you begin to ask yourself: “What arrangements have I made for that realm? When I go into my qabr (grave) then what will happen to me?” You also begin to realise the

despicable nature of this world and it will really appear to you even more insignificant than the wing of a mosquito. When this is your frame of mind, you will not neglect any of your duties to Allah Ta‘ala nor to the people.

## Establishing the Remembrance of Allah Ta‘ala

Asr majlis – Friday 24<sup>th</sup> Ramadhaan 1434 / 2<sup>nd</sup> August 2013

We need to establish the remembrance of Allah Ta‘ala in our hearts. Everything else is secondary, whether it be the wife, name, position or any other thing. Furthermore this remembrance must continue to increase all the time. Some Awliyaa were so engrossed in this remembrance that no other thought would cross their mind.

## A Life of Austerity

Asr majlis – Friday 24<sup>th</sup> Ramadhaan 1434 / 2<sup>nd</sup> August 2013

Hazrat Nizaamuddeen Awliyaa (rahmatullahi ‘alaih) was a very great saint. Hundreds of thousands of people had accepted Islam at his hands and would flock to him. Even the wealthy and high profile government officials would visit him. Hence gifts and wealth would pour upon him. However he would distribute everything to the poor by the evening and would live a life of austerity.

I had seen the same with Hazrat Moulana Sa‘eed Ahmad Khan Saahib (rahmatullahi ‘alaih). Although he lived in Madeenah Munawwarah for about thirty years, and many wealthy Arabs were prepared to do anything for him, he still remained in the same simple condition in which he came from India.

## Great Service of the Sufis of the Past

Asr majlis – Friday 24<sup>th</sup> Ramadhaan 1434 / 2<sup>nd</sup> August 2013

The Sufis of the past had rendered great services for deen. Millions would accept Islam at their hands. If we have to trace our ancestry, then we would discover that most of our ancestors nine or ten generations ago were Hindus who had accepted Islam at the hands of these Sufis.

## Exhausting our Efforts

Night majlis – Friday 25<sup>th</sup> Ramadhaan 1434 / 2<sup>nd</sup> August 2013

In executing the commands of sharee‘ah we are required to exhaust all our efforts and leave the rest to Allah Ta‘ala. He will then open the way for us.

Hazrat Shaikhul Hind (rahmatullahi ‘alaih) would say that if Allah Ta‘ala were to announce that by touching the sky you would reach me then I would have searched for the tallest mountain and climbed it. Thereafter I would have searched for the highest peak and climbed it as well. And if there was a tree on it I would climb till the tallest branch of the tree and then

jump up, after which I would tell Allah Ta‘ala that I have done all that which is within my capability.

## Checking the Levels of our Taqwa

**Night majlis – Friday 25<sup>th</sup> Ramadhaan 1434 / 2<sup>nd</sup> August 2013**

In all situations we have to check the levels of taqwa and the fear of Allah Ta‘ala. It will be a short period of difficulty experienced when restraining from haraam, but Allah Ta‘ala will grant the same in a halaal manner.

## Sins of the Eye and Ear

**Night majlis – Friday 25<sup>th</sup> Ramadhaan / 2<sup>nd</sup> August 2013**

Nowadays, most of the sins are committed either by the eye or by the ear, yet many do not even consider such vices as evil and sinful. We consider them as trivial. Even if the situation is such that there is a very remote chance of any lustful feeling then too refrain from it.

Many people have receptionists and female attendants. We have to be extremely careful when coming in contact with them. There should be no type of seclusion with them whatsoever or casual talk.

## Sins becoming Widespread

Night majlis – Friday 25<sup>th</sup> Ramadhaan 1434 / 2<sup>nd</sup> August 2013

When a sin becomes widespread and general then Allah Ta‘ala’s punishment also worsens. Thus, we find diseases like aids etc. Hence, be thankful to Allah Ta‘ala for what He has blessed you with and be patient. In this world, you will not be able to get everything that you desire. That is exclusive to the Aakhirat.

## Preservation of Sharee‘ah

Asr majlis – Saturday 25<sup>th</sup> Ramadhaan 1434 / 3<sup>rd</sup> August 2013

Our elders were very firm on preserving the sharee‘ah in it’s pure form without making any changes or adjustments. They did not make any compromise and consideration for anyone, even for their elders. Whilst they never compromised their respect for the elder, they did not follow him in his mistakes and slips. The elder also would not get upset if they had to correct him, rather he would feel more pleased with it.

The reason for this was that everyone’s mindset was that the sharee‘ah is divine and it must take preference over everything else, even our own respect and honour. They would even abstain from those permissible things which could cause confusion in the minds of people.

## People of Position Need to Exercise Caution

Asr majlis – Saturday 25<sup>th</sup> Ramadhaan 1434 / 3<sup>rd</sup> August 2013

Those who hold leading positions in deen, need to be extremely cautious regarding their actions, since people look up to them and emulate what they do. Hence they should not conduct themselves in a way that leaves suspicion or doubts in the minds of people.

## What is Tasawwuf all About?

Night majlis – Saturday 26<sup>th</sup> Ramadhaan 1434 / 3<sup>rd</sup> August 2013

Moulana Habeebur Rahman Ludhyaanwi had asked Hazrat Shaikhul Hadeeth Moulana Muhammad Zakariyya (rahmatullahi ‘alaih), “What is this tasawwuf all about?” Hazrat Shaikh (rahmatullahi ‘alaih) replied: “It commences with the rectification of intention and terminates with the state of ihsaan (to be conscious of the presence of Allah Ta‘ala at all times).”

As long as one’s intention is not correct, there can be no progress. People have different agendas and reasons for linking with a shaikh, but the only purpose should be to reform and rectify oneself.

## Vain Talks – A ‘Killer’

**Night majlis – Saturday 26<sup>th</sup> Ramadhaan 1434 / 3<sup>rd</sup> August 2013**

One should not get involved in any type of “laaya’ni”. In essence, “laaya’ni” refers to that which does not concern one’s necessary worldly aspects or one’s Jannat and Aakhirat. At times these things border with sin or they are sin.

These vain talks are a ‘killer’ in the path of reformation. Mashaayikh go to the extent of saying that one should even refrain from vain glances, where one allows one’s sight to wander about.

## Fanaaiyyat

**Night majlis – Saturday 26<sup>th</sup> Ramadhaan 1434 / 3<sup>rd</sup> August 2013**

In this time and age, the thing that is lacking the most in us all is fanaaiyyat. To understand fanaaiyyat, look at the concept of taqleed of one of the four Imaams of fiqh. We follow our respective Imaam without asking for the proof for any mas’alah. We wholeheartedly accept that he has the proof by him and he is correct in his judgement. In the same way, one should have that level of confidence in the Shaikh in matters pertaining to islaah that we wholeheartedly accept what he asks us to do without any reservation.

Without fanaaiyyat a person at times will take a year to achieve something which normally could be acquired within days. This is what the people of the past possessed resulting in their steady progress. They never asked why they needed to do

anything. They merely complied with the teachings of their Mashaayikh.

## The Gift of Imaan

**Morning majlis – Sunday 26<sup>th</sup> Ramadhaan 1434 / 4<sup>th</sup> August 2013**

The greatest gift to mankind is the gift of Imaan. Through Imaan a person becomes connected to Allah Ta‘ala and now belongs to the deen of Islam. In every step he is shown what to do and what to refrain from. Hence he feels a deep sense of belonging and also enjoys direction in life. He knows exactly what to make an effort for.

In actual fact the more a person embraces deen and connects himself to Allah Ta‘ala, the greater the comfort and sense of belonging he experiences. In the absence of this, people begin to fall into depression. They lack that sense of belonging; hence they feel down and insecure.

The first effort of Nabi (sallallahu ‘alaihi wasallam) was to build this Imaan and yaqeen. When this was strong and firm then it was easy to practice on the various other injunctions of deen which came later on.

## The Essence of Tasawwuf

**Morning majlis – Sunday 26<sup>th</sup> Ramadhaan 1434 / 4<sup>th</sup> August 2013**

Hazrat Mu‘eenud Deen Chishti (rahmatullahi ‘alaih) terms three aspects as the essence of tasawwuf:

1. Rajaa: To inculcate a strong hope in the mercy of Allah Ta‘ala and His rewards. When a person thinks that I will receive so many rewards for any action then automatically he will feel motivated to do it. To attain this we should read Fazaail-e-A‘maal, Fazaail-e-Sadaqaat and Fazaail e Durood daily. Our hopes need to be planted firmly in Allah Ta‘ala, not in people or material. Everything else is bound to perish, whereas the being of Allah Ta‘ala is eternal and everlasting. Hence one who places his hopes in Allah Ta‘ala will never be disappointed.
2. Khauf: To have a high level of fear for disobeying and displeasing Allah Ta‘ala.

We hear the hadeeth that every Monday and Thursday the believers are forgiven, except those people who harbour malice for each other. This should now create a fear within us not to have ill feelings or hatred for anyone, as this becomes an obstacle in receiving Allah Ta‘ala’s special mercy and blessings. The same applies to every other warning we come across. We should inculcate such a fear so as not to embark on that misdeed.

3. Mahabbat: Through the journey of life every one of us are faced with a host of challenges. Hence we need a solution to overcome them. The secret to achieve this is love. When a person has love then even the greatest of difficulties are taken in its stride.

A Sahaabiyyah (radhiyallahu ‘anha) came to the battlefield only to find out that her immediate male family members were all martyred. We can well imagine her plight. But when she saw Nabi (sallallahu ‘alaihi

wasallam) she said: “After seeing you, every calamity is insignificant.” Her love for Nabi (sallallahu ‘alaihi wasallam) was so great that the mere fact that he was alive gave her so much joy that the loss of even her near and dear ones was taken in its stride. This is the result and effect of having true love for Allah Ta‘ala and His Rasul (sallallahu ‘alaihi wasallam).

## Pride – The Catalyst for Shaitaan’s Rejection

Asr majlis – Sunday 26<sup>th</sup> Ramadhaan 1434 / 4<sup>th</sup> August 2013

The catalyst for Shaitaan becoming a kaafir was pride. It seems small and insignificant, but the problems that it gives rise to are numerous and enormous. The Mashaayikh have realised that this is the root of most problems and therefore place great emphasis on eliminating it from the system.

## Backbiting is Worse than Fornication

Asr majlis – Sunday 26<sup>th</sup> Ramadhaan 1434 / 4<sup>th</sup> August 2013

The hadeeth says that: “Backbiting is worse than fornication.” Why is this so? There are two apparent reasons for this:

1. Generally the one who fornicates becomes very remorseful over his action, whilst the one who backbites does not even bat an eyelid.
2. The catalyst behind backbiting is pride. Therefore a person does not backbite someone who he believes to be

superior than him. So when pride is the catalyst, then the hadeeth says that the one who has an iota of pride will not enter Jannat. On the other hand, another hadeeth explains that even a fornicator will be entered into Jannat on account of his Imaan.

## Pondering over our Beginning

Asr majlis – Sunday 26<sup>th</sup> Ramadhaan 1434 / 4<sup>th</sup> August 2013

We need to ponder over our beginning and our reality. When we ponder over this, we will realise that we are from sand and are returning to sand. Whatever excellence we may have is not our personal achievement, rather it is only through the grace of Allah Ta‘ala. Hence there is nothing that we can be boastful about.

When we lose focus of this reality, we become intoxicated and our entire mind goes off. Hazrat Moulana Yusuf (rahmatullahi ‘alaih) used to say: “The intoxication of wine wears off by the morning, but the intoxication of wealth never wears off.”

## Pleading and Crying to Allah Ta‘ala

Night majlis – Sunday 27<sup>th</sup> Ramadhaan 1434 / 4<sup>th</sup> August 2013

We have to learn to plead to Allah Ta‘ala. Many a times, when we shed a tear or two we think that we do not need to make any

further du‘aa. However, this is not the case. We have to go on pleading and crying to Allah Ta‘ala.

## Du‘aas in Qa’dah

Night majlis – Sunday 27<sup>th</sup> Ramadhaan 1434 / 4<sup>th</sup> August 2013

What is the purpose of the different du‘aas in the qa’dah position in namaaz?

In the tashahhud we recite “Assalamu ‘alaika ayyuhan nabiyu...” The purpose for this is to acknowledge the favour of Nabi (sallallahu ‘alaihi wasallam); he was our Nabi and divinely appointed by Allah Ta‘ala. Without this recognition, we will be total failures. We then go further and recite “Assalaamu ‘alaina wa ‘ala ‘ibaadillahis-saaliheen.” So this is to acknowledge the favour of those pious individuals – our asaatizah, their asaatizah, and other deeni elders – who were the means of us gaining the Imaan and little righteousness that we have.

After the tashahhud we recite the Durood e Ebrahim in which we send salawaat upon Nabi (sallallahu ‘alaihi wasallam) and upon ‘aali Muhammad’. The word ‘aal’ refers to family and could also refer to followers. So in this durood, we recognise the favours of all the Ummatis.

## True Talab (Yearning)

Night majlis – Sunday 27<sup>th</sup> Ramadhaan 1434 / 4<sup>th</sup> August 2013

If a person really has true talab and yearning to gain something then he will humble himself before Allah Ta‘ala. To achieve this we will have to think of our humble beginnings and what position we hold in the sight of Allah Ta‘ala. This will then bring about a balance and we will not be consumed with pride.

## Difference Between a Muslim and a Jew

Asr majlis – Monday 27<sup>th</sup> Ramadhaan 1434 / 5<sup>th</sup> August 2013

The salient feature of the Muslims as opposed to the Jews is that they don’t use their intellect and apply their reasoning before the commands of Allah Ta‘ala. When the Bani Israael (Jews) were commanded to slaughter a cow, they asked various types of questions regarding the colour and description, until they finally made it extremely difficult for themselves. On the other hand, a Muslim has this mindset that when my Allah Ta‘ala has commanded me to do it, then I must “do and die,” not ask “who and why?”

## Questioning the Commands of Allah Ta‘ala

Asr majlis – Monday 27<sup>th</sup> Ramadhaan 1434 / 5<sup>th</sup> August 2013

A person will question the reasoning behind the commands of Allah Ta‘ala when he either lacks love or respect. When a person is intimate with his wife, he doesn’t question the reasoning behind every move that he makes. Rather he does it in the spirit of love. Hence if we have the love of Allah Ta‘ala, we will be prepared to sacrifice a hundred lives for him and still ask: “What more can I do?” In the same manner, when we have love for Rasulullah (sallallahu ‘alaihi wasallam), then no sunnat will be too difficult.

Likewise if we have respect for Allah Ta‘ala, we won’t question. A simple example for this is that a garden boy has respect for his employer, therefore he does not question him regarding the reasoning and wisdom behind his instructions, and regarding his personal issues. If he has to do this, the employer will not tolerate him and will dismiss him.

## Islam is ‘Everyday’

Asr majlis – Monday 27<sup>th</sup> Ramadhaan 1434 / 5<sup>th</sup> August 2013

For the West, religion is an additional thing in their life. Therefore they fix certain days in the year for their celebrations and duties, and they use these events for socialising and celebrating, e.g. Christmas Day, Mother’s Day, Father’s Day etc. However as Muslims, deen is part of our life, and in fact the priority in our lives, so it is an everyday affair.

Our legacy is so rich that if we had to celebrate the birth, demise, and important events of our great personalities, then everyday and perhaps every hour would be a time to celebrate.

## **Ulul Amr – Deeni Elders**

**Asr majlis – Monday 27<sup>th</sup> Ramadhaan 1434 / 5<sup>th</sup> August 2013**

We need to primarily submit to Allah Ta‘ala, then to Nabi (sallallahu ‘alaihi wasallam), and then to the Ulul Amr (deeni elders). The deeni elders are of two types, those who have focused on the outward commandments (i.e. the Fuqahaa – jurists), and those who focus on those commandments that pertain to the inner-self (i.e. the Mashaayikh).

Just as every other thing in this world is received via a means; progress in deen is also received via these personalities. However the requirement is submission.

## **Mu‘aasharah – Social Etiquette**

**Night majlis – Monday 28<sup>th</sup> Ramadhaan 1434 / 5<sup>th</sup> August 2013**

A very important branch of Islam is mu‘aasharah, which would translate as social etiquette. However, nowadays many of us don’t even consider this as part of Islam. We confine Islam to ‘ibaadat and zikr, and then think to ourselves that we have perfected our Islam, whereas these are aspects of our deen.

The system of Allah Ta‘ala is that whoever will adopt these Islamic teachings then the cash benefit is that they will find

success and respect in this world. Thus, we find that even those non-Muslims who adopted the Islamic teachings of social etiquette find success in their worldly endeavours. Obviously, they will not be rewarded for it in the Hereafter.

## The Broad Spectrum of Social Etiquette

**Night majlis – Monday 28<sup>th</sup> Ramadhaan 1434 / 5<sup>th</sup> August 2013**

Social etiquette covers many dimensions of our life. There are etiquettes for visiting the sick, etiquettes for the relationship of the husband and wife, etiquettes when dealing and interacting with people etc. However, to gain an understanding of everything all at once is difficult.

For those who do not know it, they should watch the approach adopted by their elders in different situations and after understanding it, they may practise it.

However, an important point of note is that a certain custom or approach in one area will not necessarily be accepted in another. For example, in certain outlying villages, burping aloud is normal and acceptable. However, the same will not apply to a cultured and refined community.

## The Soccer Match of this World

**Asr majlis – Tuesday 28<sup>th</sup> Ramadhaan 1434 / 6<sup>th</sup> August 2013**

Our life is like a soccer match in which we have three oppositions who continuously tackle us right till the end of the

match. They are wealth, women, and position. Love for these three things is natural and they pose as a challenge for us right till our last breath.

## The Divine System of Differing Ranks

Asr majlis – Tuesday 28<sup>th</sup> Ramadhaan 1434 / 6<sup>th</sup> August 2013

Allah Ta‘ala has designed the world with some people being favoured over others, and some being dependant on others. Our peace of mind lies in us accepting these differences and going by this divine system. There is no need for us to become envious and jealous of the one who has been blessed with some favour that we don’t enjoy.

## Treating the Nafs with ‘Suspect’

Asr majlis – Tuesday 28<sup>th</sup> Ramadhaan 1434 / 6<sup>th</sup> August 2013

We must always treat our nafs (carnal self) with suspect, even though it may seem to have become an angel. We can never predict when it will attack. It is similar to a lion which a person may have trained from birth. Although it seems tame, it can turn against him at any time. Hence we should always be vigilant of the nafs.

It is better that we don’t have such applications and features on the cell-phone that can lead us into haraam. If we cannot do this, then we must keep it absolutely transparent and allow our

family members access to it, so that there is a check on us and this would deter us from getting involved in anything haraam.

## Trial of Wife and Children

**Asr majlis - Saturday 9<sup>th</sup> Shawwaal 1434 / 17<sup>th</sup> August 2013**

When moving on this journey of life there will always be those sideshows that will hinder our progress. Allah Ta‘ala forewarns us: “Your wives and children are enemies for you.” We are not required to treat them as an enemy where we will hurt and hit them. Rather, these are trials for us. We need to be wary of them.

Many a time, the wife and children make the itinerary for the whole holiday. So this is a trial. In many instances, the men are to be blamed that we start off this journey of marriage incorrectly and give them equal powers and we don’t show authority over them. But obviously, do so without taking advantage of her.

## Getting on Track

**Asr majlis - Saturday 9<sup>th</sup> Shawwaal 1434 / 17<sup>th</sup> August 2013**

In order for a person to be on track, what is required of him? Allah Ta‘ala speaks of those who are rightly guided and describes them as: “Yastami‘oonal qowl” – They accept the message of Allah Ta‘ala immediately (without any reservation or hesitation).

Together with this, one’s heart also has to be clean. Many claim that their hearts are clean, but what does this mean? The

heart has to be positioned correctly i.e. you are thinking right and looking forward for the message of Allah Ta'ala. However, not every person will understand the soundness of the heart. Hence, it is the system of Allah Ta'ala that He has made people who are experts in different fields. So for this also there are also experts who understand the soundness of the heart. They will be able to tell a person whether he has a sound heart or not.

One of the reasons for many people not coming on track is that we are looking for taste and not for guidance in itself. Thus we listen to and read too much, but then get confused for we have no objective and goal in mind. In our circumstance, the better thing is to confine ourselves to the few speakers whom we feel very confident of and understand, and then listen to them only. Listening to too many people will just make us more confused and cause us to just run after taste and excitement without any goal and objective.

## **Muslims in the Face of the Ummah's Challenges**

**Asr majlis - Saturday 16<sup>th</sup> Shawwaal 1434 / 24<sup>th</sup> August 2013**

Many a times, after listening to and reading articles regarding the present crisis facing the Muslim Ummah, many feel saddened at the plight of the Ummah and then think of the way forward.

The whole motive for this crisis is that the disbelievers wish to divide and rule and thus disunite the Ummah. Now, how can we reunite the Ummah?

As Muslims, our duty does not end at just making a hue and cry. There is no follow up after these processions. Many of us will assist in financial aid and support. However, this is just a temporary and short-term relief. The disunity will still continue. Hence, we need to come on to a common platform and discuss things that are noncontroversial. In this way, one thing will lead to another and our objective will be achieved.

Together with this, we need to turn to Allah Ta‘ala and start of by bringing this unity within our own homes and take it from one level to another.

## Changing the Thought Process

Asr majlis - Saturday 16<sup>th</sup> Shawwaal 1434 / 24<sup>th</sup> August 2013

Tasawwuf is not only about theory. It is about changing the thought process. Many a times a qualified person with knowledge does not know the correct application.

In many cases, a girl who studied in a Madrasah only gets the knowledge, but she lacks the application because the mother felt that the Apa or someone else will teach them how to run the home and she does not need to do anything. On the other end the Apa feels that the mother will train the girl. Hence, such women are just for themselves. In the past the mothers would train their daughters and thus they were in conformity with the lifestyles of the Sahaabah e Kiraam (radhiyallahu ‘anhum).

In the past, the khanqahs would work on the thought process before initiating the individual in zikr. Every aspect of the individual’s behaviour was checked before he could move ahead.

Thereafter, the buzurg in the khanqah would employ different methods to rid the individual of those maladies. One of the worst obstacles in this path is that of pride and looking for some recognition.

## Clash between Truth and Falsehood

Asr majlis - Saturday 23<sup>rd</sup> Shawwaal 1434 / 31<sup>st</sup> August 2013

When haq (truth) appears then there will be different types of responses. There will be some who accept the truth wholeheartedly and some will reject it. The truth will always be manifest like the sun, but just as a bat and owl will be averse to it, as they are fond of darkness, so too will there be those who are accustomed to the darkness of kufr and vice, and thus reject it.

There has always been the clash between haq and baatil in every level, international, national, and within yourself – you have the rooh (soul) on one end and your nafs (carnal desires) on the other. The nafs is such, that even if it reaches the rank of the angels, then too one should be suspicious of it.

## Respect for the Quraan Shareef

Asr majlis - Saturday 23<sup>rd</sup> Shawwaal 1434 / 31<sup>st</sup> August 2013

The demands of respect for the Quraan Shareef is that one should pay total attention to the recitation. Imagine if the president was to deliver a speech, how attentive won't the

audience be? So the Quraan Shareef is the speech of Allah Ta‘ala, hence it demands much more respect. In order to derive maximum benefit from the Quraan Shareef, you will require a clean heart, eyes and ears.

## Istiqaamat – Commitment to Deen

Asr majlis - Saturday 23<sup>rd</sup> Shawwaal 1434 / 31<sup>st</sup> August 2013

Normally in Ramadhaan we get the fervour to do ‘ibaadat, but thereafter it ceases. Hence, Allah Ta‘ala speaks of istiqaamat. It is normally translated as steadfastness, but the closest translation would be ‘commitment’. Commitment will mean that at any given time one has the thought and concern of that particular thing in his mind.

In proportion to one’s commitment, Allah Ta‘ala opens out avenues and ways. A person shows commitment to his wife whose favours are limited and likewise the enjoyment received from her is also limited. So how much more shouldn’t one be committed to Allah Ta‘ala whose favours are unlimited and the enjoyment that He will bestow will also be unlimited.

## Divine Distribution

Asr majlis - Saturday 1<sup>st</sup> Zul Qa’dah 1434 / 7<sup>th</sup> September 2013

If Allah Ta‘ala had to increase sustenance for all, then there would be widespread corruption. Sustenance does not only refer

to edibles, but also the intelligence, understanding etc. that we are blessed with. It refers to all the favours of Allah Ta'ala.

The reason for this is that man has a competitive nature and if all people were equal then definitely there will be corruption. So Allah Ta'ala knows best why He has given more to one person and less to another. Therefore, just be pleased with the plan of Allah Ta'ala.

## **Marriage is like Buying a Home**

**Asr majlis - Saturday 1<sup>st</sup> Zul Qa'dah 1434 / 7<sup>th</sup> September 2013**

Getting into marriage is like buying a home. You look for the efficiency and convenience. It must be such that you find it comfortable and it is lasting. Hence, what people are presently doing, where they only search for beauty is incorrect, for the beauty will remain for a short time only.

## **Be Happy with His Decree**

**Asr majlis - Saturday 1<sup>st</sup> Zul Qa'dah 1434 / 7<sup>th</sup> September 2013**

Allah Ta'ala is fully aware of our needs. Don't have a complaining nature. Just be happy with the decree of Allah Ta'ala. You may be chasing after the world without being pleased with the decree of Allah Ta'ala and you may get plentiful, but you will be deprived of the true happiness. On the other hand, you may not have much of this world but you are pleased with the decree of Allah Ta'ala. Hence, you will be blessed with the true inner happiness.

## Tawakkul

Asr majlis - Saturday 1<sup>st</sup> Zul Qa'dah 1434 / 7<sup>th</sup> September 2013

Allah Ta'ala speaks of the pious and that their abode will be Jannah. But what is the way to reach there? One quality of the pious is tawakkul (trust in Allah Ta'ala).

Trusting in Allah Ta'ala does not mean that you abandon the means. If a person does this then he has not understood tawakkul. There are different levels of means.

The first is that which is categorical and definitely required, such as food. If a person abandons this category and puts himself into harm and difficulty then he will be answerable for his actions.

The second is that which is not categorical, but it is adopted by many, like medication and employment. In the case of most people, they will have to adopt it. For those who have a very high level of tawakkul and them not adopting this type of means will not affect them, their families or their creditors, then it is preferable for them to adopt tawakkul.

The third category of means is that which is of a lower level. For such matters, one should place his tawakkul in Allah Ta'ala and continue with his life.

## Forgiving Others

Asr majlis - Saturday 1<sup>st</sup> Zul Qa'dah 1434 / 7<sup>th</sup> September 2013

Another quality of the pious people is that they forgive after being angered. Anger is something natural. It is not against

piety, but the more important thing is to remain stable in the state of anger. How much should we be overlooking the faults of others when Allah Ta‘ala overlooks and forgives all our faults and sins.

## One Benefit of Piety

Asr majlis - Saturday 8<sup>th</sup> Zul Qa'dah 1434 / 14<sup>th</sup> September 2013

The cash benefit of piety is that you receive the mercy of Allah Ta‘ala, the du‘aa of the malaa’ikah and the du‘aa of the believers when they recite ‘As salaamu ‘alayna wa ‘alaa ‘ibaadillaahis saaliheen’ in the tashahhud (at-tahiyyaat). In fact, even the deceased make du‘aa for the righteous.

On the other hand, the evil doers earn the curse of Allah Ta‘ala, the curse of the malaa’ikah, and the curse of the believers, both the living and the dead. They are also cursed by the other creations of Allah Ta‘ala.

## Earning the Curse of Others

Asr majlis - Saturday 8<sup>th</sup> Zul Qa'dah 1434 / 14<sup>th</sup> September 2013

Many a times, on account of abusing our authority we earn the curses of those below us. We feel that we have people under us in our employ and we can thus treat them as we wish, but in reality it works against us, that through our oppression we get what we want but then these people curse us.

## Importance of Consulting

Asr majlis - Saturday 8<sup>th</sup> Zul Qa'dah 1434 / 14<sup>th</sup> September 2013

It is a compulsory duty of every believer to create the consciousness and awareness of Allah Ta'ala. Further, it is compulsory to consult and make mashwarah with someone for our personal deeni affairs.

For business problems we will go to an accountant, and if we did not do so then the whole family will be against us. Likewise, for a medical problem we will consult with a doctor, for we feel that health is very important to us. Hence, why do we consider deen to be so cheap and unimportant that we can ask anybody and everybody and do what we feel?

## Who should we Consult?

Asr majlis - Saturday 8<sup>th</sup> Zul Qa'dah 1434 / 14<sup>th</sup> September 2013

When consulting, we should refer to those who have knowledge and the sincere 'ibaadat of Allah Ta'ala in order that we receive proper counsel. Otherwise the one who only has knowledge, then despite having knowledge he may look for his personal interests in the counsel. Hence, the one giving us advice and counsel should have sincerity and a strong understanding of deen.

## The Sign of Prosperity

Asr majlis - Saturday 15<sup>th</sup> Zul Qa'dah 1434 / 21<sup>st</sup> September 2013

Each person measures his prosperity differently; someone feels that if he has an anchor tenant then he is successful, another feels that if he achieves a good pass then he is successful and yet another feels that if he gets a booming business then he is successful.

However, Allah Ta'ala measures prosperity differently. His gauge of success is: "Indeed successful is he who has cleansed and purified his heart." A heart without purity is like honey without its sweetness. It is just there and taking space without any benefit.

## Our Two Great Oppositions

Asr majlis - Saturday 15<sup>th</sup> Zul Qa'dah 1434 / 21<sup>st</sup> September 2013

We have two great oppositions, temptations and ego. In proportion to the opposition, one will grow. In worldly matters, if the opposition is strong you will grow because you will make greater preparations. Likewise, in imaan if the opposition is strong then your imaan will strengthen and you will be elevated from one level to another.

As long as the nafs is not trained and disciplined, it has no value. It is like a dog; as long as it is not trained nobody wants it, but after it is trained then people are prepared to pay whatever you ask for. Without the nafs being trained there will be great disaster.

How do we then train this nafs and beast within us? Simply keep it away from those things that it desires.

## The Intelligent Person

**Asr majlis - Saturday 15<sup>th</sup> Zul Qa'dah 1434 / 21<sup>st</sup> September 2013**

The hadeeth speaks of the intelligent person being the one who has a check and control over his nafs and prepares for the life after death. We need to realise that the life in this world is like a jail. Hence, we have to see how we can be released from this jail comfortably.

When you subject yourself to your nafs and temptations, then you will not worry about the command of Allah Ta'ala.

## Ungrateful Husbands

**Asr majlis - Saturday 15<sup>th</sup> Zul Qa'dah 1434 / 21<sup>st</sup> September 2013**

Man is really ungrateful for the bounty of a wife. These women remain at home and tire themselves solely for the husband and yet he does not appreciate this.

There are so many instances when women complain that they do not want to engage in haraam or accompany their husbands to a haraam place, but he then forces them to comply with him. Does he feel that he can overrule the authority of Allah Ta'ala Who has declared a certain action as haraam, and she must be compelled to do it because he is the husband?

## You Reap what you Sow

Asr majlis - Saturday 15<sup>th</sup> Zul Qa'dah 1434 / 21<sup>st</sup> September 2013

In the past, people used to work with the sweat of the brow and their income used to be pure. Hence, the results used to be good. Nowadays, people's motive is merely accumulating and gathering more. There is no concern shown towards the manner in which the wealth is earned. Therefore, we do not find the fruit and results that we used to find in the past.

## Nipping the Problem in the Bud

Asr majlis - Saturday 15<sup>th</sup> Zul Qa'dah 1434 / 21<sup>st</sup> September 2013

Generally we turn a blind eye to problems when they are in their initial stages, but when it grows out of hand and it becomes a threat to our integrity and family reputation then we make a big hue and cry of the evil and wrong. However, the uproar is not for the sake of deen or because a law of sharee'ah was violated, it is only because our reputation will be tarnished.

## Fanaa (Annihilation)

Asr majlis - Saturday 22<sup>nd</sup> Zul Qa'dah 1434 / 28<sup>th</sup> September 2013

Shaikh Sayyid Ahmad Rifaa'ee (rahmatullahi 'alaih), a contemporary of Hadhrat Sayyid Abdul Qaadir Jeelaani

(rahmatullahi ‘alaih) stated that the fastest way to reach Allah Ta‘ala and gain His proximity is through fanaa.

What is fanaa? Literally it means annihilation. However, each science and field has its own terminologies. Hence, the word fanaa in sulook refers to one annihilating his personal opinion and giving preference to the opinion and advice of his senior. In doing so, there will be joy and happiness from both ends; the learner and the instructor.

This does not only apply to tasawwuf, but to all branches of life. Look at a patient who visits a doctor. It will be incorrect of him to question the doctor and offer his personal suggestions. If he does so, the doctor will be unconcerned of him and it will be to his own harm.

When the Sahaabah (radhiyallahu ‘anhum) were given any instruction, they wilfully complied without any reservation. It was the first and last time that they were needed to be told to do something. There was no need for them to be asked to do it again.

It was on account of not practising fanaa that Shaitaan was rejected; he employed his personal reasoning and refused to make sajdah to Aadam ('alaihis salaam). On the other hand, Aadam ('alaihis salaam) accepted and acknowledged his misjudgement. This is the first step to progress.

There are some steps to adopt in order that one reaches the level of fanaa:

1. Unconditional kindness – the affection and kindness is not shown to only those who have done us a favour or an act of kindness, nor is it done with the anticipation of a favour in return.

2. Unconditional endurance – one endures the difficulties that come his way solely for the pleasure of Allah Ta‘ala.

## Relaxation of Laws and Ease of Means

**Asr majlis - Saturday 29<sup>th</sup> Zul Qa'dah 1434 / 5<sup>th</sup> October 2013**

Compared to the initial years of Islam, Allah Ta‘ala had relaxed the laws later on. Likewise, with the passage of time, there are different forms of ease and relaxation – the phone, fax, email, etc. all on account of man’s weakness. As things become more difficult, Allah Ta‘ala will show you ways of ease. But for us to gain ease in life, we will have to just comply with the will of Allah Ta‘ala and follow the correct procedures.

## Handling Differences of Opinion

**Asr majlis - Saturday 29<sup>th</sup> Zul Qa'dah 1434 / 5<sup>th</sup> October 2013**

When it comes to handling differences of opinion that are based on the truth, then the simple procedure is that we will see the opinion that is in vogue in that particular area provided it is within the parameters of the sunnah.

For example, in our areas Asr salaah is performed at a later time which is called mithlain, but where Shaafi‘ees are predominant then it is at their time. Hence, when we are in such areas, we will comply with that.

If anything that goes against the sunnah is introduced then it will cause confusion and that needs to be avoided. Nabi

(sallallahu ‘alaihi wasallam) himself did not reconstruct the Ka’bah upon the original foundation of Hadhrat Ebrahim (‘alaihis salaam) just in order to save the people from confusion. Thus, it is important to avoid those things that will lead to confusion.

## Selective Islam

**Asr majlis - Saturday 29<sup>th</sup> Zul Qa’dah 1434 /5<sup>th</sup> October 2013**

When you accept a wrong that has become a norm then you will become lax in some aspects of deen and firm in others. You will make a selective version of Islam. But what Allah Ta’ala wants is total submission. You cannot negotiate in the laws of Allah Ta’ala. After all, why did Allah Ta’ala call us Muslims? Because we unquestionably accept the commands of Allah Ta’ala.

Are you going to allow your Islam to be influenced by public opinion? If people say that we are orthodox then we will leave those ways and if they say that we are ‘cool’ then we will follow such ways?

## Disciplining the ‘Beast’ within us

**Asr majlis - Saturday 29<sup>th</sup> Zul Qa’dah 1434 /5<sup>th</sup> October 2013**

There is a wild beast within us and we need to discipline it. So how do you rectify and correct it? Don’t give it everything that it desires. It should not be left unbridled. You should control it.

Among the things that we need to control are the ears, eyes, and heart. The sins of the ears and eyes are known to us. But

what are the sins of the heart? Fantasizing and believing anything and everything that we hear.

The hadeeth says that an intelligent person is he who has control over his nafs i.e. he checks before doing anything whether it is for his benefit or not. When the nafs is corrected then you will get the true sweetness of imaan and ‘ibaadat. Further you will be an asset and benefit for others.

## A Mu'min's Prison

Asr majlis - Saturday 29<sup>th</sup> Zul Qa'dah 1434 /5<sup>th</sup> October 2013

The dunya is like a prison. In prison you will not find everything to be comfortable and you cannot become familiar with everyone. So the same will apply to the dunya. If you want to remain a true Muslim then not everything in the dunya will be comfortable and conforming to the dictates of Islam.

## Discussing the Hereafter

Asr majlis - Saturday 20<sup>th</sup> Zul Hijjah 1434 /26<sup>th</sup> October 2013

If we study the contents of the first few surahs that were revealed, we will find that the theme in these surahs revolves around Qiyaamah, Jannah and Jahannum. It is obvious that if the commands and prohibitions had to come from the very beginning then it would have been extremely difficult for the new Muslims. But when topics of Qiyaamah etc. were discussed initially then it created the belief of accountability. Hence, when

the fear of the Hereafter was developed then the commands and prohibitions were no longer difficult. In proportion to the fear within one's heart will one be able to move in the correct direction. Therefore, these topics have to be discussed on an on-going basis.

## **Nabi (sallallahu ‘alaihi wasallam) was a Guiding Star**

**Asr majlis - Saturday 20<sup>th</sup> Zul Hijjah 1434 / 26<sup>th</sup> October 2013**

Among the initial surahs to be revealed was Surah Najm. Allah Ta‘ala commences with: “By the oath of the star when it sets.” Thereafter, mention is made of Nabi (sallallahu ‘alaihi wasallam). The link between the both is that just as a star is a source of guidance when travelling, likewise Nabi (sallallahu ‘alaihi wasallam) is a source of guidance for mankind.

Further, Allah Ta‘ala speaks of the star when it sets and not about when it rises. The reason for this is that when it is about to set and the sailor realises this, he makes the most effort at that time to navigate his course. Otherwise, generally at the time when it rises, he is not much concerned because he feels that he still has plenty of time.

Likewise, Nabi (sallallahu ‘alaihi wasallam) is not to remain forever. He has a short time in this world. Hence, maximum benefit should be derived from Nabi (sallallahu ‘alaihi wasallam).

For those after Nabi (sallallahu ‘alaihi wasallam), this will apply in this way that Allah Ta‘ala dispenses His gifts of hidaayat (guidance). Thus, when one comes across such opportunities, he

should not let them go by, for he does not know when such an opportunity will come back again.

## **Realising one's Wrong – A Gift from Allah Ta‘ala**

**Asr majlis - Saturday 20<sup>th</sup> Zul Hijjah 1434 / 26<sup>th</sup> October 2013**

At times, Allah Ta‘ala enables a person to realise his wrong and allows his conscience to feel the guilt of his wrong. This is also a gift from Allah Ta‘ala to enable one to repent and make taubah. If one does not take advantage of this then he will become immune and addicted to the sin.

## **Adab (respect) Draws the Blessings of Allah Ta‘ala**

**Asr majlis - Saturday 20<sup>th</sup> Zul Hijjah 1434 / 26<sup>th</sup> October 2013**

An important aspect is that of showing respect and adab. It is on account of this adab that many are gifted and blessed by Allah Ta‘ala.

When Nabi (sallallahu ‘alaihi wasallam) had recited Surah Najm to the people of Makkah among whom were disbelievers, and came across the aayat of sajdah, all those present including the disbelievers were so overcome by the Quraan Shareef that they all fell into sajdah. However, there was one individual who took a handful of sand and placed it to his forehead instead of

making sajdah. ‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) reports that all the disbelievers present were blessed with imaan except for the individual who did not make sajdah. This is the blessing of adab.

## The Solution to our Problems

Asr majlis - Saturday 27<sup>th</sup> Zul Hijjah 1434 / 2<sup>nd</sup> November 2013

One of the chief reasons to the never ending cycle of problems is that we refuse to accept a third person’s decision and verdict. When it comes to matters that relate to one’s personal matters only, then one can choose what he wishes. If someone wants to eat a certain dish for meals then no person can force him to eat another dish. However, when it comes to matters that are of a collective nature then in such instances one needs to conform to the decision of a third party. Just for the sake of a peaceful settlement, great Sahaabah (radhiyallahu ‘anhuma) would abide by the decision of a third individual.

What happens in many cases is that one party will get a fatwa from one Mufti and the other party will get a contradictory fatwa from another. Hence, there will be no end to this problem. This stems from us having the mentality of not wanting to be bound by any law and system. Thus, the only solution is for all to agree to abide to the ruling of one person.

Another aspect is that we should look at the problem from different dimensions and angles. Don’t only look at it from the angle that appeals to us. Look at the problem from this dimension that if I have to remain with the problem then it will

be a means of ease for others. And why should I not allow the other party to have the benefit of the doubt?

## Reflect over Your Personal Faults

Asr majlis - Saturday 27<sup>th</sup> Zul Hijjah 1434 / 2<sup>nd</sup> November 2013

In a marital problem, don't only think of how much you have done. Think of how much the other partner has done. When you think in this way then there will be no problem.

The right type of thinking is to look at your own faults and be concerned about that. This will then occupy you from looking at the faults of others. In the past, when faced by any problem, people would inspect the weaknesses within themselves and thereafter seek Allah Ta'ala's forgiveness.

## The Sahaabah (radhiyallahu 'anhum) – The Inhabitants of Jannah

Asr majlis - Saturday 5<sup>th</sup> Muharram 1434 / 9<sup>th</sup> November 2013

Among the Sahaabah (radhiyallahu 'anhum) there were two groups that spent their wealth and strove in the course of deen. The first were those who spent and strove before the conquest of Makkah Mukarramah and the second were those who did so after the conquest of Makkah Mukarramah. Allah Ta'ala says that both groups cannot be equal.

The reason being that the first group were striving without knowing what was the future going to be like; whether Islam will prevail and be dominant or not. On the other hand, the second group strove after seeing the success of Islam.

However, despite the difference in both, Allah Ta'ala announces that for each one will be "husna" i.e. Jannah. Hence, people may say what they wish to say regarding the Sahaabah (radhiyallahu 'anhum), but Allah Ta'ala has already announced that they are the recipients of His everlasting bounties.

## Wrongs during 'Umrah

Asr majlis - Saturday 5<sup>th</sup> Muharram 1434 / 9<sup>th</sup> November 2013

Presently, going for nafl 'umrah and nafl hajj has become like a fashion. But what we need to see is whether we are investing in the right things.

From the very beginning, we start talking to the air-hostesses, having casual discussions with them etc. Allah Ta'ala has placed a balance within ourselves to judge our actions. Your heart and mind tells you that it is not right, but you still go ahead.

By interacting with these non-mahrams all the good that we have, is washed away. A plane needs wheels and wings to fly. Without any of them it cannot fly. These are the basic things. So we too have to get the basics right so that we can move ahead. Sometimes we do not know what will touch and shake the heart. It can just be a smile, a wink of the eye or a smirk.

Then on our way, how many of our namaaz become qaza; either our namaaz or the namaaz of our wives and children. Then when we reach the Haramain, there are the T.V.'s in the rooms, and then we complain of the 'Saudis'.

So what was the benefit in going? We should ask ourselves whether we are going for entertainment or purely for 'ibaadat.

Then on our return, we try to bribe airport officials when we are over-weight and we are always worried about custom officials.

So the better thing is to first correct ourselves and thereafter go. In this manner we will gain the true benefit. We should go, but we should learn to discipline ourselves in order that we are not affected by the bad company.

## Good Company

Asr majlis - Saturday 5<sup>th</sup> Muharram 1434 / 9<sup>th</sup> November 2013

The hadeeth says that good company is better than isolation. But it should not be just for the sake of convenience and worldly motives.

In the past even the wealthy and monarchs would visit the Mashaayikh. In general, the Mashaayikh would not go to them, but they would desire that the wealthy come to them as this will be a means of honour for the wealthy. These wealthy would be affected by these pious, for their hearts are connected to the King of Jannah who has all the treasures of happiness by Him.

## Prime Time

Asr majlis - Saturday 5<sup>th</sup> Muharram 1434 / 9<sup>th</sup> November 2013

We understand the importance of prime time on television and all other things. But have we understood the prime time with Allah Ta‘ala. The prime time is at tahajjud, towards the last moments of the night.

But for that we need to have a light stomach so that we can concentrate and focus. That is when one will receive the true enjoyment. It is a different sweetness which you always wish to escalate. It is even better than the sweetness that one will get when being intimate with one’s own wife.

## Entitling ourselves to the Promise of Allah Ta‘ala’s Help

Asr majlis - Saturday 12<sup>th</sup> Muharram 1434 / 16<sup>th</sup> November 2013

Allah Ta‘ala promises in the Quraan Shareef: “It is Our duty to assist the believers.” However, we find that from the 1930’s there was always a decline in the condition of the Ummah, so where is the promise of Allah Ta‘ala?

The promise of Allah Ta‘ala is there and in place, but for every promise there are conditions. Thus, the problem lies within our own selves. Therefore, the first level is to identify the problem and thereafter look for a remedial procedure. The procedure also has to be an efficient one. If someone has a heart problem and is given Aspirin, then it may suppress the pain etc.,

but it has not treated it from the root. This is what we are doing presently, where we take steps, but they are not lasting.

Allah Ta‘ala says that there is a procedure which is a two point plan: (1) Repent – be remorseful over your mistakes. (2) Turn to Allah Ta‘ala correctly. When this is done then there would be two results: (1) Problems related to rozi and sustenance will be taken care of, and (2) you will gain power and might.

Mere istighfaar is insufficient. Together with that you need to straighten up and get on track. You cannot show remorse out of convenience, that because you are in a problem you are making istighfaar. When you do not straighten yourself then you cannot come up with a comprehensive plan.

Look at the situation in Syria etc. Though relief organisations are doing a sterling job, but it is just a temporary relief. It is not a comprehensive plan. So we have to straighten up and realign ourselves with Allah Ta‘ala. Although it cannot be achieved all at once, there has to be a start.

The greatest problem that we face nowadays is that we have forgotten about the life of the Hereafter.

## Taking Heed to the Warnings of the Nabi

**Asr majlis - Saturday 12<sup>th</sup> Muharram 1434 / 16<sup>th</sup> November 2013**

When the ‘Aad were warned of the punishment of Allah Ta‘ala then there were different types of responses; some totally denied the message while others felt that we need to be guided but we do not require a Nabi. We can acquire guidance by ourselves, as we are men just as he (the Nabi) is.

When you do not listen to a Nabi and feel that you can do everything by yourself then your understanding also becomes corrupt. Filth and evil begin to seem as good. You will have to go by someone's reasoning and explanation and that is the teachings of the Quraan and hadeeth.

## Allah Ta'ala is Az-Zaahir (the Apparent)

Asr majlis - Saturday 12<sup>th</sup> Muharram 1434 / 16<sup>th</sup> November 2013

Allah Ta'ala says that He is the First i.e. there is none that precedes Him, and He is Apparent i.e. His existence is apparent and it prevails over everything else.

In everything you can see Allah Ta'ala if you have a sense of justice. He can be understood in everything though we may consider those things to be insignificant. Even the human seed that man pours out is a sign of the existence of Allah Ta'ala. Hence, there is no reason for man to deny Allah Ta'ala's existence.

## The Lofty Status of the Sahaabah (radhiyallahu 'anhuma)

Asr majlis - Saturday 19<sup>th</sup> Muharram 1434 / 23<sup>rd</sup> November 2013

Nabi (sallallahu 'alaihi wasallam) had secretly discussed among the Sahaabah (radhiyallahu 'anhuma) of his plans to attack Makkah Mukarramah. However, Haatib bin Abi Balta'ah

(radhiyallahu ‘anhu) sent a letter to the people of Makkah Mukarramah informing them of Nabi (sallallahu ‘alaihi wasallam)’s intention. The reason for him doing this was that his family was still in Makkah Mukarramah, so he felt that by him doing this favour to the disbelievers, they will not interfere with his family.

Nabi (sallallahu ‘alaihi wasallam) came to know of this and summoned Hazrat Haatib (radhiyallahu ‘anhu). When he came forward, Umar (radhiyallahu ‘anhu) requested permission to slay him as he had divulged the secret plan of Rasulullah (sallallahu ‘alaihi wasallam). However, Nabi (sallallahu ‘alaihi wasallam) explained that he was a Badri Sahaabi (one who had participated in the battle of Badr) and Allah Ta‘ala had announced the forgiveness of the Badriyyeen. Hence, he should be left.

The lesson we learn from here is that the Sahaabah (radhiyallahu ‘anhuma) may have had their mistakes, but Allah Ta‘ala had announced their forgiveness. Ibnu ‘Abbaas (radhiyallahu ‘anhuma) says that Allah Ta‘ala knew from before that the Sahaabah (radhiyallahu ‘anhuma) were going to make mistakes, yet He announced their forgiveness and His pleasure for them.

## **Respect for the Sahaabah (radhiyallahu ‘anhuma)**

Asr majlis - Saturday 19<sup>th</sup> Muharram 1434 / 23<sup>rd</sup> November 2013

The sign of the progress of this Ummah is that they respect and acknowledge the efforts of the people of the past.

Just as our parents are the means of our physical well-being and we will not tolerate the slightest type of disrespect to be shown to them, likewise the Sahaabah (radhiyallahu ‘anhum) were the means for our Islamic and spiritual well-being. Hence, we should not allow any type of disrespect to be shown to the Sahaabah (radhiyallahu ‘anhum).

## Suffering from an Inferiority Complex

Asr majlis - Saturday 19<sup>th</sup> Muharram 1434 / 23<sup>rd</sup> November 2013

Hazrat Ebrahim ('alaihis salaam) had made it clear to his people who were disbelievers that he is free from them and their ways.

After all, the kuffaar don't imitate us Muslims, so why should we imitate them. Imitating them and leaving our Islamic ways is a sign of suffering from an inferiority complex.

When we begin following them then the following things happen:

1. Our values will change.
2. Our clothing will change.
3. Hayaa and shame will be lost.
4. Eventually we will feel that that there is no harm in marrying them.

Hence, we need to be totally different from them and they should not expect us to follow them. We are required to stay within the borders and parameters of deen and not go beyond.

## Truth is not Based Merely on the Actions of the Pious

**Asr majlis - Saturday 19<sup>th</sup> Muharram 1434 / 23<sup>rd</sup> November 2013**

An outstanding quality of our pious predecessors was that they were always searching for the truth. They never merely looked at personalities and based on their piety took their actions as the truth. Rather, they understood that the truth lied in the teachings of the Quraan and hadeeth and no matter how pious a personality may be, his mere actions do not serve as a criterion for the truth.

## The Need to have an Elder

**Asr majlis - Saturday 26<sup>th</sup> Muharram 1434 / 30<sup>th</sup> November 2013**

Western education shows us only external aspects of life, but Islamic education shows us the external and it also changes our outlook and mentality. It brings about mental discipline. However, this comes when you constantly consult with your elders.

Hazratjee Moulana Maseehullah Khan (rahmatullahi ‘alaih) would say that the corruption and problems that we have nowadays is on account of people not having any senior and guide. Each person feels that he is not questionable since there is no one above him. Even a small home cannot operate and function if there is no head. It has to have a head to move in the right direction.

Among the reasons for the success of the Tableegh Jamaat is that they do the work for no material gain and benefit, and secondly they listen to what the ameer has to say; everything has to pass through him.

Man naturally looks for a role model and someone to follow. If he does not have this then it will be the media and environment that will rule his life. He will then want the latest fashion and follow what the rest of the people are doing.

In worldly matters we agree that we need to have a head and senior to gain direction, but it is only in deen that we feel that there is no need to have a senior. In the past, people would just listen to what their elders had said to them without any reservations, even if it was an elder brother who told the younger brother to do something.

## The Correct Procedure when Correcting Others

**Asr majlis - Saturday 26<sup>th</sup> Muharram 1434 / 30<sup>th</sup> November 2013**

There is a procedure in correcting a person. If we go against the procedure then it will only create fitnah and problems. Going against the procedure and adopting a hard approach is only for those who are divinely assisted, for if they adopt a harsh approach then through the aid of Allah Ta'ala there will be no fitnah that will come about.

The problem nowadays is that we like to spectate and look to see who is being insulted and smashed down. Hence, are we

reading these articles for deeni reasons or for enjoyment? Will we ever enjoy reading about our father being disgraced?

The correct procedure of correction is to address and speak to the person directly. If you have no authority and you make it public then you can face a lawsuit. If taken out in public then the public will get confused and they will lose confidence in the ‘Ulama, and this is what is happening nowadays. Nabi (sallallahu ‘alaihi wasallam) also corrected others, but he did not use vulgar language and lose his akhlaaq.

If the person is doing most of it right and has a certain amount of wrong then it is incorrect to rule the person out completely. As a senior, one is not supposed to be chasing people away, but to bring them closer. This was the way of our elders. They avoided causing any split in the Ummah.

## Challenges Facing the Truth

**Asr majlis - Saturday 10<sup>th</sup> Safar 1434 / 14<sup>th</sup> December 2013**

When the haq (truth) is pronounced then those who are seeking the truth will see it and accept it, but those who do not wish to see the truth will refuse. What can you do if the bat cannot see in the light of the sun? When Nabi (sallallahu ‘alaihi wasallam) started his message then people called him a soothsayer, magician and many other titles.

When a person faces such challenges then he will go through agony and misery and there will be the need for him to consult with a senior. Otherwise, he will fall into depression and become a cabbage.

## Two Levels of Mashwarah

Asr majlis - Saturday 10<sup>th</sup> Safar 1434 / 14<sup>th</sup> December 2013

There are two levels of mashwarah: (1) Mashwarah pertaining to small matters and things – In this case you can make mashwarah with an ordinary person (2) Mashwarah pertaining to things of an important nature – for this you will require the advice of someone professional. The same will apply to deen.

The benefit of consultation is that the burden that was over a person is then removed. It is as if a whole mountain has been shifted.

## The Meaning of ‘Judgemental’

Asr majlis - Saturday 10<sup>th</sup> Safar 1434 / 14<sup>th</sup> December 2013

People use the word ‘judgemental’, but very often it is used incorrectly. For any small matter that one points out, people begin saying that one is being judgemental.

However, the reality is that if it is an aspect within your jurisdiction and you commented regarding it or pointed it out then you are not judgemental. Yes, if it is beyond your jurisdiction then you are wrong.

When Nabi (sallallahu ‘alaihi wasallam) had no sanctuary after returning from Taa’if, one of the prominent people of Makkah Mukarramah, Mut‘im bin ‘Adiyy had offered his security. Later in the Battle of Badr, when the captives of war were brought before Nabi (sallallahu ‘alaihi wasallam), he acknowledged the good of Mut‘im and applauded him for it,

saying that if he was alive and he did the negotiations for the disbelievers then they would have been set free.

Similarly, Nabi (sallallahu ‘alaihi wasallam) spoke of the equality and fairness of the kaafir king Najaashi. Hence, these comments etc. were within Nabi’s (sallallahu ‘alaihi wasallam) jurisdiction and therefore he could comment in this manner.

However, on the other hand, to say things which one does not have knowledge of like whether a person is a jannati etc. then this is now going beyond one’s jurisdiction. This is something which Allah Ta‘ala alone can decide on. Now this is being judgemental as one is now judging over the judgement of Allah Ta‘ala. You cannot force a person to be regarded as Muslim and insist that he died as a Muslim when outwardly he lived and died as a disbeliever.

## Being Deprived of a Death on Imaan

**Asr majlis - Saturday 10<sup>th</sup> Safar 1434 / 14<sup>th</sup> December 2013**

Hazrat Moulana Thanwi (rahmatullahi ‘alaih) explained that there are two reasons for people leaving this world without Imaan, though they might have been Muslims throughout their lives:

1. Considering things that are not of a definite and categorical nature in deen as categorical. Hence, one begins to regard things that are not necessary as necessary. In such cases at the time of death Shaitaan begins to show the person that he was wrong in believing those aspects which were not categorical as definite and

categorical. However, at that moment in time this person then begins to doubt his belief regarding those aspects which are definite and categorical.

2. Overwhelming love of the world. At the time of death such a person realises that he is now being separated from his beloved i.e. the world and he begins hating the one who is causing the separation i.e. Allah Ta‘ala.

## Remaining Focused during the ‘Holiday Season’

Asr majlis - Saturday 10<sup>th</sup> Safar 1434 / 14<sup>th</sup> December 2013

In Surah Muzzammil, Allah Ta‘ala comforts Nabi (sallallahu ‘alaihi wasallam) in a loving and affectionate manner addressing him with the title ‘Muzzammil’ – the one wrapped in cloth and garments in isolation.

It was as if Allah Ta‘ala was comforting Nabi (sallallahu ‘alaihi wasallam) saying to him: “Let the people do what they want to do, you continue keeping your focus on me.” But how? Stand up in ‘ibaadat during the night; not the whole night, rather half or slightly less than half or a little more than half.

This is the main way to remain focused, especially in the holiday season when you will be invited from all quarters; your wife, your children, family and friends.

## Not Adopting the Ways of the Kuffaar

**Asr majlis - Saturday 10<sup>th</sup> Safar 1434 / 14<sup>th</sup> December 2013**

The hadeeth says that Nabi (sallallahu ‘alaihi wasallam) has got nothing to do with the one who joins up with the Kuffaar. There are different explanations given to this hadeeth, but the preferred explanation is that this refers to adopting their styles, customs and ways.

Hence, when this is their season of celebration and you join them in their celebrations, then this shows that you have a liking for them. Our pious predecessors were very firm in this aspect. They never tried to do a balancing act and try to appease all people.

## Reciting the Quraan Shareef Correctly

**Asr majlis - Saturday 10<sup>th</sup> Safar 1434 / 14<sup>th</sup> December 2013**

Allah Ta‘ala instructs that the Quraan Shareef should be recited with tarteel. With regards to tilaawat, there are two levels of recitation:

1. Preservation of what has been memorised. For this a haafiz is required to read at a swift pace to cover a good amount of recitation. Otherwise, by reciting slowly he will not be able to frequently complete a khatam.
2. General recitation with tarteel. This basically covers three aspects: (a) A melodious tone (b) Slow measured reading with the correct pronunciation. (c) Concentration and contemplation over the message of

the Quraan. The third aspect is something which is greatly neglected nowadays.

If we have to recite the Quraan Shareef in this manner then there will be no need for all these nasheeds and nazams.

When any new mureed would come to Hazrat Moulana Thanwi (rahmatullahi 'alaih) he would send him to learn the proper recitation of the Quraan Shareef with tajweed. The main thing is to get the basics right. You do not have to become like Shaikh Abdul Baasit and Shaikh Minshaawi etc.

Presently our attention is only towards the display and show, whereas the more important thing is that how much effect is it having on the heart. When we come across aayaat on Jannat and Jahannum we should cry and beg Allah Ta'ala from our hearts.

## Confidence and Love for one's Shaikh

Asr majlis - Saturday 17<sup>th</sup> Safar 1434 / 21<sup>st</sup> December 2013

In order for one's advice to be accepted by the listener, the bare minimum is that his mind must be clear and free from biasness and prejudice.

Just understanding the matter and having confidence is of no benefit if there is no love. Between love and confidence the greater thing is love.

If someone's father is involved in some wrong habit then he may lose confidence in his father but his love will actually increase. The same should be with one's shaikh. Love and confidence are required. Though there may be some decrease in the confidence, but the love should be ever increasing.

## Clash between Self-Interest and the Love for Allah Ta‘ala

**Asr majlis - Saturday 17<sup>th</sup> Safar 1434 / 21<sup>st</sup> December 2013**

Love comes with allegiance. At times, there is a clash between the love for Allah Ta‘ala or Nabi (sallallahu ‘alaihi wasallam) and the love for one’s personal benefit and self. This is where the hadeeth applies that one should love Allah Ta‘ala more than one’s own self. Who is your allegiance greater to?

The price of love is very expensive. Therefore, one will always be getting tests coming his way to test his allegiance and mahabbat.

Love is the thing that capsizes and motivates a person. One should look at his relationship with his wife and children. When mahabbat is in place then everything is easy.

The good which a disbeliever does is suspect, for the question is, who is he doing the good for, since he does not believe in Allah Ta‘ala. Hence, there has to be some agenda behind it.

## Effect of Encouraging others to do Good

**Asr majlis - Saturday 17<sup>th</sup> Safar 1434 / 21<sup>st</sup> December 2013**

If the environment one is in is good, then to do evil becomes difficult.

When encouraging people towards good then look at it from the angle that it is a means of one’s reformation and not to find

faults in others. By encouraging others towards righteousness it becomes difficult for one to now go against what he has said.

## What should One Focus on for Progress?

**Asr majlis - Saturday 17<sup>th</sup> Safar 1434 / 21<sup>st</sup> December 2013**

One can never progress in this path of righteousness if one's goal is to gain some position and recognition. Instead one should focus on the majesty and greatness of Allah Ta'ala and gaining His proximity. This is the first step to progress.

## Boosting the Morale of Others

**Asr majlis - Saturday 24<sup>th</sup> Safar 1434 / 28<sup>th</sup> December 2013**

The Mashaayikh normally boost a person's morale based on the type of person it is and the level of his consistency etc.

The reason for this is that a person will find it easier to move ahead and progress if his spirits and morale are high.

## Different Ways of Tableegh

**Asr majlis - Saturday 24<sup>th</sup> Safar 1434 / 28<sup>th</sup> December 2013**

Tableegh can be done in different ways; it is not confined to a single way, though the best is to conform to the way of the Tableegh Jamaat since they have a proper system in place.

## Aspiring for the Ideal

Asr majlis - Saturday 24<sup>th</sup> Safar 1434 / 28<sup>th</sup> December 2013

The problem that many of us have is that we will only do something if we get the ideal. However this is incorrect. If we cannot get the ideal it does not mean that we should not acquire what is within our capability. What we can earn now, earn it.

We may be sitting in our businesses and have a few spare moments. So don't let those moments pass without gaining anything. We could take out the Quraan Shareef and make some tilaawat or make some zikr etc.

## Getting in Shape

Asr majlis - Saturday 24<sup>th</sup> Safar 1434 / 28<sup>th</sup> December 2013

For one to get the right shape and understanding one needs to remain in the company of the pious for a long period of time.

The Sahaabah (radhiyallahu 'anhuma), as great as they were, had to remain in the company of Nabi (sallallahu 'alaihi wasallam) to achieve what they got. Hence, those who come after them, will have to associate themselves with their elders and pious.

But in order to progress you will have to explain to these pious personalities your weaknesses and faults.

## Keeping the Heart Clean

Asr majlis - Saturday 24<sup>th</sup> Safar 1434 / 28<sup>th</sup> December 2013

Generally, we would like that our name be preserved and maintained, and that people should speak greatly about us etc., but we do not worry about how we view others.

However, the reality is that ‘we should look at others with respect and at ourselves with suspect’. We should always be suspicious of ourselves; is there any evil lurking in my heart, pride, vanity, etc. One’s personal ma’moolaat are important, but keeping the heart clean and free from evil is even more important.

If we have the ‘azmat and honour for deen then we will refer to someone for all matters that pertain to our islaah and deen.

## The Reality of Tasbeeh

Asr majlis - Saturday 2<sup>nd</sup> Rabee’ul Awwal 1434 / 4<sup>th</sup> January 2014

The Quraan Shareef and hadeeth are replete with encouragement to make tasbeeh. The different du’as that are prescribed for different times of the day contain tasbeeh. When Nabi (sallallahu ‘alaihi wasallam) was approaching the end of his worldly life, Allah Ta’ala instructed him in Surah Nasr to recite tasbeeh. The hadeeth also recommends the recitation of the surahs that start with tasbeeh when going to bed.

So what does tasbeeh mean and what does it entail? It means that we declare the purity of Allah Ta’ala. However, what are we declaring that He is pure from? There are basically two things:

1. Dependence: Allah Ta‘ala is totally independent. On the other hand, the creation depends on others. We should have the feeling of dependence that we are always in need. The wealthy require the poor and the poor require the wealthy. At no point can one claim that he is totally independent. When one expresses his independence, then Allah Ta‘ala will show him how weak and dependant he is.
2. Limits: Declaring that Allah Ta‘ala is pure and free from the limits of time and place. This means that He has direct authority and immediate power. We may have authority and power, but it is limited and indirect.

## Allah is Al-Khaaliq

Asr majlis - Saturday 2<sup>nd</sup> Rabee‘ul Awwal 1434 / 4<sup>th</sup> January 2014

Allah Ta‘ala is that being who is alone in the quality of khalq. There is no English equivalent for this, because we may translate it as ‘the act of creation’ but it actually means to create something from total non-existence.

Allah Ta‘ala introduces Himself through His creation. So reflect over the handiwork of Allah Ta‘ala and try to understand Him. Each creation has a different program for itself, which has been instilled within it by Allah Ta‘ala.

## Old Age – A Sign of Worldly Departure

Asr majlis - Saturday 2<sup>nd</sup> Rabee'ul Awwal 1434 / 4<sup>th</sup> January 2014

Maturity marks decline. Once old age approaches, it is a sign for one that it is time to depart from this worldly life, and no matter how much one may try to cover the old age by applying dye etc. it will not make one any younger.

## Rid Yourself of the Love of the Dunya

Asr majlis - Saturday 2<sup>nd</sup> Rabee'ul Awwal 1434 / 4<sup>th</sup> January 2014

Qaroon had the feeling of independence and said that all the wealth he has is on account of his intelligence. On seeing his wealth, the worldly-minded wished that they had treasures like him, but the knowledgeable and the ‘Ulama spoke against it and against the love of dunya.

Likewise, the ‘Ulama in this time also say the same, that one should get rid of the love for the dunya.

## Destroying one's Children

Asr majlis - Saturday 2<sup>nd</sup> Rabee'ul Awwal 1434 / 4<sup>th</sup> January 2014

In many cases taking our children for ‘umrah or holidays is a cause for destroying their tarbiyah and education, for during that entire duration of three to four weeks the child’s education is interrupted.

Further, the parent does not take out time to correct the child for his/her wrongs. Thus they do not have any values in them. We feel that we should give them everything that we did not get, but in doing so, we are harming them.

This is not what life is all about. Rather, life is about the Quraan Shareef, and what is the message of the Quraan Shareef? The message is the purification of oneself. This refers to purity in aspects of our physical self like our clothing, body, etc, and purity regarding aspects related to our spiritual self, such as pride, arrogance, etc.

## The Two ‘Umars

Asr majlis - Saturday 16<sup>th</sup> Rabee’ul Awwal 1434 / 18<sup>th</sup> January 2014

Among the rulers of the Banu Umayyah, the most popular of them was ‘Umar bin Abdul Azeez (rahmatullahi ‘alaih). His rule is likened to the rule of the Khulafaa e Raashideen.

The unique coincidence is that ‘Umar bin Khattaab (radhiyallahu ‘anhu) was the one who initiated the compilation of the Quraan Shareef during the khilaafat of Hazrat Abu Bakr (radhiyallahu ‘anhu) and ‘Umar bin Abdul Azeez (rahmatullahi ‘alaih) was the one who initiated the compilation of the ahaadeeth. So the Quraan and the ahaadeeth were taken over by the two ‘Umars. Those who reject the Sahaabah (radhiyallahu ‘anhuma) have the greatest hatred for ‘Umar (radhiyallahu ‘anhu).

Further, ‘Umar (radhiyallahu ‘anhu) was the one who initiated the performing of taraweeh salaah in congregation.

Hence, he is responsible for the preservation of the Quraan Shareef. Imagine if there was no taraweeh, what would the young huffaaz do to preserve the Quraan Shareef?

## **Giving Credit to those who Deserve it**

**Asr majlis - Saturday 16<sup>th</sup> Rabee'ul Awwal 1434 / 18<sup>th</sup> January 2014**

We need to acknowledge and give credit to those who deserve it. This is the teaching of Islam. Fortunate is that child who remembers and recalls all the good his parents had conferred upon him.

Similarly, in deeni matters we need to acknowledge those who strove to preserve deen. The preservation of deen is by respecting the pious and the friends of Allah Ta'ala. Everyone has some mistake or the other. You will not get someone as perfect as the Sahaabah (radhiyallahu 'anhuma) and you will be wrong in testing people with the standard of the Sahaabah (radhiyallahu 'anhuma) and then criticising them. The moment respect is lost, your deen is suspect.

Therefore, we find that those who are against deen, they target the Sahaabah (radhiyallahu 'anhuma) for they understand if one loses the Sahaabah (radhiyallahu 'anhuma) then there is no deen left.

# Understanding the Correct Application of ‘Ilm

**Asr majlis – Saturday 16<sup>th</sup> Rabee’ul Awwal 1434 / 18<sup>th</sup> January 2014**

In deen we do not need to only acquire its knowledge, but also understand how to apply it. However, the Quraan Shareef is not a book for everyone to study directly. You will get some verses that are concise which are explained by other aayaat. Then you would get those that are explained in the ahaadeeth. Another type are those aayaat which are explained by the Sahaabah (radhiyallahu ‘anhum) and Taabi‘een whose explanations are reliable since they were present and close to the time of revelation. Their piety was endorsed by Nabi (sallallahu ‘alaihi wasallam).

Another requirement to study the Quraan Shareef directly is to understand the Arabic language with its idiomatic expressions. Just merely understanding the language itself is insufficient. One person said that pork is permissible because the Quraan Shareef says that the food of the Jews and Christians is halaal. And this is the literal translation. Therefore, since pork is the food of the Ahl e Kitaab (Jews and Christians) nowadays, it should also be halaal. When he was told that another aayat shows that pork is haraam, he replied that the prohibition was for the past when the swine lived in unhygienic conditions, but now they are reared in very hygienic conditions.

## Disinclination from Material

Asr majlis - Saturday 16<sup>th</sup> Rabee'ul Awwal 1434 / 18<sup>th</sup> January 2014

To understand the mansha (outlook) of the Buzurgaane Deen is great, but greater than that is to understand the mansha of Nabi (sallallahu 'alaihi wasallam).

One of the outstanding aspects was the disinclination of Nabi (sallallahu 'alaihi wasallam) from the dunya. We speak a lot about following the sunnat etc. but what about this aspect. With regards to this, we will say that this will be seen at a later stage. However, the Quraan Shareef and hadeeth are replete with advice regarding the evil of wealth and the dunya.

Normally we feel that if we have plenty of wealth then we can give so much in charity and assist the widows and orphans etc. Nabi (sallallahu 'alaihi wasallam) could have also thought in the same manner when he was offered to have the mountains changed to gold, but he declined the offer.

When wealth becomes the goal and target in life then initially one will count it as a need, but then it will turn into rivalry and competition. We would then want to show others what we have.

Hence, in proportion to the growth of wealth, the fear of Allah Ta'ala has to increase in order that the wealth does not affect one. This fear is not only required for wealth, but even knowledge needs to be coupled with fear; otherwise the knowledge will only be used for one's personal advantage.

## Relaxing the Mind

Asr majlis - Saturday 23<sup>rd</sup> Rabee'ul Awwal 1434 / 25<sup>th</sup> January 2014

The hadeeth advises that one should occasionally relax the mind. The mind gets exhausted just as the body gets exhausted. Sometimes the exhaustion piles up and one then explodes. So if you find that you are becoming exhausted in a situation and the situation is getting serious, then end it off, as there will be no end to such situations and discussions since each person wants to have the last say.

## Getting the Point Across

Asr majlis - Saturday 23<sup>rd</sup> Rabee'ul Awwal 1434 / 25<sup>th</sup> January 2014

One aspect is to impress the opposite party and the other is to get the point across. What you need to achieve is the right goals and merely get the point across. Therefore, for most people it is better not to get into discussions and debates as each person does not want his ego to be trampled.

## Working Gracefully

Asr majlis - Saturday 23<sup>rd</sup> Rabee'ul Awwal 1434 / 25<sup>th</sup> January 2014

In any deeni work you will have to work gracefully and gradually in order for it to remain and last. You will have to gain the

confidence of those being addressed. Even when working in a home you will have to work on a love-path and not a war path.

Normally we try to find faults in a person and run him down. So, rather than doing that, look at your own weaknesses and faults and instead of polishing others, first polish yourself.

## Suhbat – Companionship with the Mashaayikh

**Asr majlis - Saturday 23<sup>rd</sup> Rabee'ul Awwal 1434 / 25<sup>th</sup> January 2014**

Companionship gives you the true taste and maturity of deen, but it has to be for a long period of time. Look at our elders. They remained for a long period of time in the company of their Mashaayikh and thereafter only did Allah Ta'ala allow them to shine.

Without spending that time you will get the wrong end and understanding of deen. Sometimes you will not have your priorities right, and things that are less important will be counted as necessary and important.

## Understanding our Positions

**Asr majlis - Saturday 23<sup>rd</sup> Rabee'ul Awwal 1434 / 25<sup>th</sup> January 2014**

If all of us could understand our positions then most of our problems will be solved. We should remain where we are and not assume what we are not.

This again will come when we sit in the company of our pious elders and Mashaayikh. After sitting for a long time in their company one will get the nisbat. You will think as they think and do as they do. Now such a person is strong.

Unfortunately, we fail to understand this. Though many have sincerity, but there is no constant line of action. Deen thereafter becomes like natural. It is just like having a meal. You do not need anyone to explain any fazaa'il and virtues for meals, and if it is not prepared, a big fight takes place. On the other hand, no question is asked as to why was tahajjud not performed, why was tilaawat not made etc.

## Prioritising Ourselves

Asr majlis - Saturday 23<sup>rd</sup> Rabee'u1 Awwal 1434 / 25<sup>th</sup> January 2014

Deen is all about priorities. One needs to understand what comes first and what comes second. In deen, everything has a time and occasion, but we need to understand what deen is. In the past, people laid more emphasis on reformation than on acquiring knowledge.

When we do not have a value system then we are creating a monster for ourselves. Sometimes parents spoil their children and what was once a privilege is now considered as a right. When the child becomes used to this then later on in life such children become a problem for their spouses.

If a privilege is taken as a privilege and a right as a right then a balance will be maintained.

## Deen teaches Procedure

Asr majlis - Saturday 23<sup>rd</sup> Rabee'ul Awwal 1434 / 25<sup>th</sup> January 2014

Some people think that Islam does not have any procedure, whereas Islam teaches us that we should adopt whatever is necessary and take intellectual procedures and thereafter assign our affair to Allah Ta‘ala. If things thereafter turn out against you and then you say that Allah is sufficient, then there is nothing wrong.

Even while living in this non-Muslim country, if there is a problem facing the community we should not just start ranting and fighting. Instead, adopt whatever legal procedures are required and take the case forward. In doing so the non-Muslims will respect us and recognise that these are not an unruly class of people.

## Deen Stands for Purity

Asr majlis - Saturday 30<sup>th</sup> Rabee'ul Awwal 1434 / 1<sup>st</sup> February 2014

Deen speaks for honesty and truth. It also comes from the word ‘diyaanat’ which means truthfulness and purity. When Islam speaks of purity and cleanliness it refers to all types of cleanliness, not only physical and apparent cleanliness. It also refers to the cleanliness in imaan, dealings, akhlaaq and character.

Why do we make istighfaar? To cleanse ourselves. It is like the filth within the body. You need to remove it in order to function correctly. Therefore, Nabi (sallallahu ‘alaihi wasallam)

used to make the du‘aa “wa zakkihha anta khayru man zakkaahaa” (Purify my soul, You are the best purifier). Hence, we need to cleanse and purify ourselves.

But it is such a discreet thing that even after cleansing oneself you cannot think yourself to be clean. You may be viewing it from one angle and not another. It is only Allah Ta‘ala who knows who is pure and clean. Therefore, praise is for Allah Ta‘ala alone.

## **Beauty – A Creation of Allah Ta‘ala**

**Asr majlis - Saturday 30<sup>th</sup> Rabee‘ul Awwal 1434 / 1<sup>st</sup> February 2014**

Normally when one is attracted to something due to its beauty, then it’s mainly on account of colour and shape. We go mad and head over heels just for these two things. This is the magnificence of Allah Ta‘ala. Why do you pay so much just for one tile? It is just the colour and shape. The beauty and excellence that we have is not ours; it belongs to Allah Ta‘ala. It is just on loan.

Our problem is that at times we try to assume the role of Allah Ta‘ala. Allah has asked us to look at His beauty, but only in some aspects and not all. Your father asks you to look at him and follow him. This does not mean that you should look at him in all occasions, such as in the toilet or while undressing. So Allah Ta‘ala says in certain matters you won’t look at His beauty, such as strange women, young lads, etc. Similarly, He has asked us to enjoy His bounties, but in some respects and not all. You will enjoy your wealth, but not the wealth of others.

## Personal Goodness – A Favour of Allah Ta‘ala

**Asr majlis - Saturday 30<sup>th</sup> Rabee‘ul Awwal 1434 / 1<sup>st</sup> February 2014**

The goodness that you have within you is the blessing of Allah Ta‘ala. It is not your personal achievement. It is a favour, not a personal right.

## Importance of Inquiring

**Asr majlis - Saturday 30<sup>th</sup> Rabee‘ul Awwal 1434 / 1<sup>st</sup> February 2014**

When you are not clear about any matter then do not clear it by yourself. Clear it through adopting the correct procedures. In worldly matters we do not take a chance and clear things by ourselves, instead we refer it to someone who has expertise in it, so why don’t we apply this in deen. The bottom line is that we have to understand what needs to be shown importance.

## Mystery of Allah Ta‘ala’s Decision

**Asr majlis - Saturday 30<sup>th</sup> Rabee‘ul Awwal 1434 / 1<sup>st</sup> February 2014**

Sometimes we don’t get what we ask for, but we do not know the secrets of the unseen. What we don’t get is to our advantage, not to our disadvantage. It will take some time for the mystery to unravel.

A normal person who acquires wealth later in life thinks to himself that since I did not have this money to enjoy when I was young I must give it to my children, but then all hell breaks loose. Hence, he thought that the money was the solution but he did not know that it was to his disadvantage.

## Obstruction in our Organs

Asr majlis - Saturday 30<sup>th</sup> Rabee'ul Awwal 1434 / 1<sup>st</sup> February 2014

If there is anything that is an obstruction, then it is the impurity in our eyes, ears, hearts etc. that is blocking the good from coming to us.

For example, you are absolutely sure that the home has electrical supply, but the stove is not working. So the problem is with the stove and the stove needs to be repaired. The same applies to us; the blessings of Allah Ta'ala are there, but the blockage is on our end.

The heart of a Mu'min is so great that the buzurges say that the heavens and earth cannot contain Allah Ta'ala, but if there is anything that contains Him then it is the heart. Therefore, the honour and respect of a Mu'min is greater than the honour of the Ka'bah. So our hearts have to be clean with regards to our relationship with Muslims. There should be no ill-feelings and hatred. The heart should also be cleansed from incorrect aspects pertaining to our beliefs etc.

## **Distortion in Christianity**

Asr majlis - Saturday 14<sup>th</sup> Rabee'us Thaani 1434 / 15<sup>th</sup> February 2014

A revert Muslim, who was a pastor previously, visited me. While discussing with him he said that he had asked his bishop that when the Bible declares swine as impermissible and forbidden, then why do Christians eat pork. He replied that in reality the Bible was addressed to the Israelites i.e. the Banu Israael who were the Jews, and the law applies to them. So Christianity is a completion of Judaism, but the failure on the part of the Israelites was that most of them rejected 'Esa ('alaihis salaam). The Muslim revert then asked the bishop that if it is addressed only for the Israelites then why we (the non-Israelites) follow Christianity.

The reality is that the Christians had distorted their scriptures both in the words and meanings. Laws were also distorted and changed

So where did this distortion start from? It started from Paul. When he was asked about swine, he said: "You are more concerned of what is going in and you are not concerned of what comes out." So he created a permissive attitude. Everything goes and is allowed as long as you declare yourself to be a Christian. We Muslims, on the other hand are totally distinct.

## Playing Games with Allah Ta‘ala

**Asr majlis - Saturday 14<sup>th</sup> Rabee‘us Thaani 1434 / 15<sup>th</sup> February 2014**

Many a times we play games with Allah Ta‘ala and are doing some sort of a bribery with Him. We will contribute to deeni avenues and then think that when we are doing this then we can continue with all other haraam.

The Quraan Shareef speaks of two groups; the first being *maghdhoob ‘alayhim* – they incurred the wrath of Allah Ta‘ala. The reason for this was that they did the wrong despite knowing it to be wrong. So this invites the anger of Allah Ta‘ala since it is as if you consider Him as non-existent. The other group was *dhaalleen* – they were the misguided and lost ones because they did not worry about finding the truth; they were unconcerned. Hence, both approaches are incorrect and wrong.

## Legitimising and Legalising

**Asr majlis - Saturday 14<sup>th</sup> Rabee‘us Thaani 1434 / 15<sup>th</sup> February 2014**

The frightening thing is that whatever had happened to the Banu Israaeel will happen to this Ummah as predicted by Nabi (sallallahu ‘alaihi wasallam) that both Ummats will be identical as one shoe resembles the other.

The game that they had gone into was legitimising and legalising. So this is the very same thing that is happening nowadays, that whatever seems to be difficult should be removed and changed.

If something is wrong then don't try to legitimise it. Confess your wrong and admit it. Many a times what happens is that when we try to justify and manipulate the wrong it becomes insignificant and the consequences are very serious. The pleasure and enjoyment of life is lost.

When the haraam is left for the sake of Allah Ta'ala, then it will be as if a mountain has been shifted from your shoulders.

If you don't have the heart to leave the wrong then at least acknowledge to Allah Ta'ala that you are wrong and beg Allah Ta'ala for His forgiveness and be grateful for His favours. If this is done daily before sleeping, then if such a person has to pass away thereafter, insha-Allah his sins will be forgiven. But if one continues justifying his sins and passes away in this state then the consequences are quite serious.

## Purpose of the Khanqah

**Asr majlis - Saturday 14<sup>th</sup> Rabee'us Thaani 1434 / 15<sup>th</sup> February 2014**

Some may be thinking that we are in the khanqah but the talk is about comparative religion. The reason is that the khanqah is not only for zikr and 'ibaadat; it is for reconditioning the mind and understanding. Sometimes there can be a corruption in the mind and this leads to more problems.

# Employing Personal Reasoning in Deeni Matters

**Asr majlis - Saturday 21<sup>st</sup> Rabee'us Thaani 1434 / 22<sup>nd</sup> February 2014**

Many a times when a person tries to explain something of deen using his own reasoning it turns out to be wrong. If you do not know something then say that you do not know.

Nabi (sallallahu 'alaihi wasallam) himself said that he does not know when he was asked what was the best spot on earth.

The Malaikah even announced that they have no knowledge except for that which Allah Ta'ala had blessed them with.

Imaam Maalik (rahimahullah) was such a great imaam, yet it is reported that at times in a single sitting in reply to 30 to 40 questions he would say: "I do not know."

If they could say it, then what is so hard for us to say the same? If we adopt this approach then 70 to 80 percent of our problems would be solved.

## Standard of Success

**Asr majlis - Saturday 21<sup>st</sup> Rabee'us Thaani 1434 / 22<sup>nd</sup> February 2014**

The Jews and Christians created a standard of success for themselves. The Jews would say that you have to be a Jew to enter Jannah and you can only be a Jew if you are born a Jew. They made nationality a base. The Christians said that you can only enter Jannah if you are a Christian.

But Allah Ta`ala has also laid down a standard of success: '*balaa man aslama wajhahu lillaah*' – the one who submits and surrenders himself to Allah Ta`ala alone.

## Man's Flawed Reasoning

**Asr majlis - Saturday 21<sup>st</sup> Rabee'us Thaani 1434 / 22<sup>nd</sup> February 2014**

Man's reasoning is flawed and can always be proven wrong. Hence, the simple answer for people who seek the reasons for the commands of Allah Ta`ala is that this is the command of Allah Ta`ala and nothing further. Don't use your reasoning against the commands of Allah Ta`ala.

For a small constitution of the country, will you go to the constitutional court and offer your suggestions? No. But when it comes to the command of Allah Ta`ala you wish to offer your suggestions and thoughts. The reason for this attitude is that we cannot see Allah Ta`ala and we do not understand the majesty of Allah Ta`ala.

## The Means to a Haraam is also Impermissible

**Asr majlis - Saturday 21<sup>st</sup> Rabee'us Thaani 1434 / 22<sup>nd</sup> February 2014**

If something is permissible in essence but it then leads to haraam then the means will also be regarded as haraam. Look at digital photography. Despite the differences that may exist, but

through one practising it, it will lead others to think that all types of photography is permissible and it will thus lead to haraam.

## Direct Entry into Jannah

Asr majlis - Saturday 21<sup>st</sup> Rabee'us Thaani 1434 / 22<sup>nd</sup> February 2014

Submitting should be for the sake of Allah Ta'ala and not due to pressure. It should be unconditional and not for any convenience.

When there is unconditional submission then one's beliefs will be right, and it will allow him entry into Jannah.

Nobody wants a delay. So the condition for direct entry is to conform and Allah Ta'ala will give it directly. One is to get your beliefs right and the second is to get your actions, your character and dealings right. Then you will get the direct entry into Jannah without any delay.

## Stray Thoughts

Asr majlis - Saturday 21<sup>st</sup> Rabee'us Thaani 1434 / 22<sup>nd</sup> February 2014

In this world, Shaytaan tries to put stray thoughts into your mind. So don't entertain them and don't pay attention to them. Imaan is like the road and Shaytaan is like the dogs and donkeys barking and braying on the side. If you pay attention to him, it will make him stronger. So focus on the road.

In this way you will get the assistance of Allah Ta‘ala, and sometimes the assistance will be by the means of a good dream or seeing a noor (light) or an angel. But here again don’t get stuck with that. Focus ahead and focus on your goal which is Allah Ta‘ala.

## Nasheeds and Nazams in the Light of the Sharee‘ah

Asr majlis - Saturday 28<sup>th</sup> Rabee‘us Thaani 1434 / 1<sup>st</sup> March 2014

The human ear is naturally inclined to good voices and sweet words. So the sharee‘ah has laid down certain guidelines regarding this.

In this time and age there is an explosion of knowledge. But for every piece of information to be understood you have to understand it in context, otherwise it will be harmful. When looking for direction in shar‘ee laws we will look at the Fuqaha, those with a deep understanding of deen. We will not look at a Sufi and we will not look at a Muhaddith. Each one has his own field and we will acknowledge each one’s role. Even among the Sahaabah (radhiyallahu ‘anhum) you will get one who narrates the hadeeth and you will get another who knows the proper application of the hadeeth. Hazrat ‘Umar (radhiyallahu ‘anhu) was of this calibre. The position of the faqeeh is the highest. The understanding of deen will not come overnight. It takes many years. It’s not only through books.

The Fuqaha thus say that one should not listen to naats and nazams. Hazrat Moulana Thanwi (rahmatullahi ‘alaih) explains

the reason that when these naats are sung in a good voice, then the listener's emotions increase and get stronger. And not every person has the ability of controlling his emotions when they increase and it could then lead to evil.

Hazrat Nizaamuddeen Awliyaa (rahmatullahi 'alaih) also listened to these naats, though they called it samaa'. However, he says that for it to be acceptable there are four conditions:

1. The content matter has to be correct.
2. The one singing should not be a young handsome lad. It should be someone with a beard.
3. It should not be accompanied with musical instruments.
4. The audience should also be Allah fearing. They should not be all kinds of people.

There may be certain people who have the license and permission to do something, but this does not become a general rule and permission for all. For example, a paramedic has got permission in the case of an emergency to pass through the red traffic lights and to travel at a high speed. But this is not open permission for others to follow. So Hazrat Nizaamuddeen (rahmatullahi 'alaih) was of that level. He required the listening of samaa'. It did not lead him to anything wrong.

Once he was in a dire need to listen to samaa' and on enquiry there was nobody to sing for him. So he asked someone to bring the correspondence of one of his mureeds and asked for it to be read out as it contained some lines of poetry. With just one line of poetry he went into a trance which lasted for three days, but the karaamat (miracle) is that in this entire duration not a single namaaz became qaza.

There was another fake peer who had a female mureed and she would sing for him. Once while she was singing, the peer was overcome by emotions, he caught hold of her hands and took her to one corner and did what he was not supposed to do.

On one occasion Hazrat Moulana Gangohi (rahmatullahi ‘alaih) was asked whether Hazrat Nizaamuddeen (rahmatullahi ‘alaih) was a great ‘aalim. Moulana answered in the affirmative. The person then asked whether he was from the Awliyaa and Moulana again replied in the affirmative. This person then asked about the permissibility of samaa’ to which Moulana replied that it was incorrect. So this person said that didn’t Hazrat Nizaamuddeen (rahmatullahi ‘alaih) also listen to samaa’. Moulana’s balanced reply was: “The proof for permissibility may have reached him but it has not reached me.” Look at our buzurgaane deen. They upheld the laws of sharee‘ah and at the same time maintained the highest levels of respect for each other.

## Doubtful Areas

**Asr majlis - Saturday 6<sup>th</sup> Jumaadul Oola 1434 / 8<sup>th</sup> March 2014**

The first hadeeth in the chapter of business in Bukhaari Shareef starts off with ‘Al-halaalu bayyinun wal haraamu bayyinun’ - halaal is clear and haraam is clear.

Water is halaal and there is no doubt in it. Similarly, fish is halaal and you do not need to ask whether it is halaal. On the other hand, pork is haraam and this is clear. You will not ask whether you get halaal pork.

However, between the both you get ‘mushtabihaat’, that which is unclear and doubtful. So what must you do in such cases? The hadeeth instructs us that we should refrain from doubtful areas.

Had Allah Ta‘ala wished He could have made all things abundantly clear without anything being doubtful. However, this world is a place of test and thus in His wisdom Allah Ta‘ala has allowed these doubtful areas to come about in order to test a person.

The hadeeth goes on to explain that the one who guards himself against doubtful areas then he has secured and safeguarded his deen, his respect and his dignity.

For example, you see a girl stranded on the side of the road. From one dimension, you would like to help her as she is stranded and in need, but from another angle, sharee‘ah has prohibited men from being in seclusion with strange women. Hence, there is the element of doubt in this. And by leaving this out you will guard your deen and dignity, and you will not allow people to have suspicions about you. There are plenty illustrations of this nature.

## **Imaam Muhammad (rahmatullahi ‘alaih)’s Kitaab in Tasawwuf**

**Asr majlis - Saturday 6<sup>th</sup> Jumaadul Oola 1434 / 8<sup>th</sup> March 2014**

Aspects of halaal and haram are extremely important. Someone asked Imaam Muhammad (rahmatullahi ‘alaih), the leading student of Imaam Abu Haneefah (rahmatullahi ‘alaih) that why is

it that you have written so many kitaabs but no kitaab on tasawwuf. He replied that the purpose of tasawwuf is to cleanse oneself and have that connection with Allah Ta‘ala, and this is based on one’s consumption of halaal and haraam. Hence, I have written a book on business dealings since every person is engaged in some type of business which then gets him involved in halaal and haraam. Thus how important it is to get our business dealings in order.

## **Contentment – A Source of Barkat (Blessings)**

**Asr majlis - Saturday 6<sup>th</sup> Jumaadul Oola 1434 / 8<sup>th</sup> March 2014**

Among the most important things for ensuring halaal is the aspect of contentment. With contentment, you will get barkat which will manifest at times in your very lifetime and sometimes after you leave this world. Therefore, lead a simple and basic life.

One’s family members will complain that the whole world moves in good cars, goes on holidays, has this type of clothing for their children etc., and in order to appease them one puts himself into greater problems. Hence, instil the quality of contentment and there will be no problem.

## Taking our Lifestyles from Others

Asr majlis - Saturday 6<sup>th</sup> Jumaadul Oola 1434 / 8<sup>th</sup> March 2014

A major problem nowadays is that we have taken our lifestyles from others and then we follow them in their culture and ways. What we need to do is to think that what Islam wants of us. Islam is wealthy and is not short of anything. It does not require any outside help. Whatever Nabi (sallallahu ‘alaihi wasallam) has left is perfect. However, since it is not in vogue and not in the market we feel that the Islamic way is not workable.

## ‘Just do it’

Asr majlis - Saturday 6<sup>th</sup> Jumaadul Oola 1434 / 8<sup>th</sup> March 2014

The mentality that we have is ‘just do it’. This is a Shaitaanī mentality. We just rush and do things without thinking about it. However, when it comes to deenī matters, then we are very relaxed and casual about things, whereas it is supposed to be the opposite. In deenī matters there should be no delay. If a suitable match is found for nikaah then the hadeeth says that we should not delay, if the time for salaah approaches then we should not delay. We want to rush in everything else but not in deenī matters.

## Our Jihaad

Asr majlis - Saturday 6<sup>th</sup> Jumaadul Oola 1434 / 8<sup>th</sup> March 2014

Each person should work within his capacity to bring about the correct Islamic ethos. Others in other parts of the world are doing their jihaad, so we too should do our share of our jihaad. Our jihaad will be to stick to the Islamic ethos.

There may be something that is permissible but it does not blend with what Islam wants of us. For example, for the salaah to be valid, a male is only required to cover from his navel to his knees. However, will we allow a person dressed just in a loincloth to go forward and lead the salaah? We will not, though his salaah is valid. So this should apply to all other facets of life as well. Then there will be no need to go out on holidays, get the latest cars, etc. When we add the ingredient of contentment to our lives then ‘enough’ is not ‘enough’, it will be ‘more than enough’.

## Correct Expression of Parental Love

Asr majlis - Saturday 13<sup>th</sup> Jumaadul Oola 1434 / 15<sup>th</sup> March 2014

Allah Ta‘ala has created a natural bond of love between parent and child. There is no way that this can be erased and removed.

Mashaayikh explain that there are two types of relationships where the senior wishes that the junior excels him. One is the father and child and the other is the shaikh and mureed. In any other relationship, the one will want to outdo the other.

However, the thing to see is how do we maintain this love. It shows itself in different ways and it is Allah Ta'ala that has created it. But in the feeling of emotions not every person knows how to express this love.

Because of the bond, you cannot say that all your decisions are right and that because I love my child I will make all the decisions in his life. At one level are our emotions, but above that is intellect and above that is the Sharee'ah. Allah Ta'ala wants us to express love, but at the same time we should consult because with emotions at times our reasoning becomes clouded. So you will take mashurah, but the umbrella over everything is the Sharee'ah.

## **Whose Love is Greater?**

**Asr majlis - Saturday 13<sup>th</sup> Jumaadul Oola 1434 / 15<sup>th</sup> March 2014**

The point to understand is that whose love is greater, is your love for your child greater or the Nabi's love? The reality is that the Nabi's love is greater. So when his love is greater for your child, then how much greater will his love be for his own children. Hence, what he loves for his children will be the best.

So what did he love for his children? Allah Ta'ala speaks of the bequest of Ebrahim ('alaihis salaam) to his children during his last moments – *wa was-saa bihaa ebrahimu ...* What was the legacy? Allah Ta'ala has chosen this deen for you. And this was my whole life's effort. You give everything of yours to deen; your life, your wealth, your intelligence, for everything belongs to

Allah. The second bequest was that you should make sure that you die as Muslims.

## **The Parental Approach of ‘Umar bin ‘Abdul ‘Aziz (rahmatullahi ‘alaih)**

**Asr majlis - Saturday 13<sup>th</sup> Jumaadul Oola 1434 / 15<sup>th</sup> March 2014**

When ‘Umar bin ‘Abdul ‘Aziz (rahmatullahi ‘alaih) was in his last moments, someone came and reprimanded him saying that you have left nothing for your children. He replied that if they are righteous then Allah Ta‘ala will take care of them and if they are sinful then why should I leave wealth behind for them and assist them in their wrong. This was his succession plan for his children.

The historian reporting this says that I saw the children of ‘Umar bin ‘Abdul ‘Aziz (rahmatullahi ‘alaih) and the children of the other rulers. Not long had passed and the children of the other rulers would actually stretch out their hands for hand-outs from people, whereas the children of ‘Umar bin ‘Abdul ‘Aziz (rahmatullahi ‘alaih) were able to equip the Muslim army with 200 fully laden horses.

This does not mean that we should not leave behind anything for our children. We should leave something for them, but our equations are wrong. We feel that if they are left with wealth and investments then only will they prosper. Rather, 15 to 20 percent can be wealth and the rest 80 percent should be deen.

Deen does not mean merely seeking knowledge, but practically implementing deen and transferring right healthy

Islamic values. This will come about with pious company. Allah Ta‘ala says: “*Koonu ma‘as saadiqeen* (Join the ranks of the truthful)”. This is an obligation that is perpetual.

If we cannot remain in their company then the substitute will be to study those kitaabs that they recommend. The idea is to break away from every other thing and connect to Allah Ta‘ala. We will eventually have to meet Allah Ta‘ala. So we should meet Him in a state that He is pleased with us and we are pleased with Him.

## Allah Ta‘ala’s System of Deeni Revival

Asr majlis - Saturday 20<sup>th</sup> Jumaadul Oola 1434 / 22<sup>nd</sup> March 2014

At the beginning of every century Allah Ta‘ala sends a mujaddid and a revivalist. It happens in different ways; sometimes it is just one individual and at times different individuals for different departments of deen.

Around the 13th century there were several people whom Allah Ta‘ala had used to revive the different departments of deen. Hadhrat Moulana Anwar Shah Kashmiri Sahib (rahmatullahi ‘alaih) in the field of hadeeth, Hadhrat Moulana Husain Ahmad Madani (rahmatullahi ‘alaih) in the field of jihaad and striving, Hadhrat Moulana Muhammad Ilyaaq Sahib (rahmatullahi ‘alaih) for tableegh and Hadhrat Moulana Ashraf ‘Ali Thanwi (rahmatullahi ‘alaih) for tasawwuf.

As a token of appreciation to Allah Ta‘ala, Moulana Thanwi (rahmatullahi ‘alaih) used to say that I have been sent with work for a hundred years. It is almost seventy years since he has

passed on yet his works are found everywhere. Though he is not around but his works are still around. So he is as good as alive. When Moulana looked at the department of tasawwuf, he found that people had misconstrued this whole branch of deen and he felt that this should be clarified and publicised.

## Doing Things with Planning

Asr majlis - Saturday 20<sup>th</sup> Jumaadul Oola 1434 / 22<sup>nd</sup> March 2014

Allah Ta‘ala loves that things be done in sequence and with planning. Look at the clouds; what a great system Allah Ta‘ala has put in place for rain and Allah Ta‘ala moves clouds that weigh tons. There are so many signs to show that there is a creator, that only a madman will reject the concept of a creator.

Allah is Az-Zaahir (the One Who is most apparent and clear), but our minds are poisoned by the secularist education that we receive and we are made to think incorrectly. He is so clear that we cannot even see Him. We say that we believe in that which we see. If we cannot see it then we do not believe in it. However, for example, if there is a person who is sane you will say that he has brains and intelligence. On the other hand, you have someone who is insane and you say that he does not have brains. But for a moment, can anyone see intelligence? It cannot be shown but you believe that he has brains and intelligence. So by signs and indications you accept and believe that he has intelligence. Thus, Allah Ta‘ala’s signs are also so clear and apparent.

Really, if we get our imaan right we will get the true taste of life. If we have the belief of taqdeer then life will be enjoyable. We will have no complains and ill-feelings. Our imaan is incomplete without the belief in taqdeer.

## Aspects to Bear in Mind before taking Bay‘at

Asr majlis - Saturday 20<sup>th</sup> Jumaadul Oola 1434 / 22<sup>nd</sup> March 2014

When Hazrat Moulana Thanwi (rahmatullahi ‘alaih) would initiate people in tasawwuf he would not rush them into the process of bay‘at because many a times a person regrets and feels that he should have taken bay‘at with someone else. Hence, in such a case he will not be committed and he will not progress.

Moulana (rahmatullahi ‘alaih) would also tell people that they should visit the various buzurgs that are around and see with whom they have a degree of compatibility and through whom they find their weaknesses coming to the fore. He would also ask the person to spend some time in the company of the buzurg so that he may understand the buzurg.

However, the pious in latter times advise that people should not remain for very long periods of time with the mashaayikh, as one sometimes sees something being done by the buzurg – which he may incorrectly feel to be contrary to piety whereas it is not – and he then loses confidence in the buzurg.

Another thing that Moulana (rahmatullahi ‘alaih) would say was that they should study and read his kitaabs.

When these steps are taken an understanding, affinity and bond is created. Now the journey of reformation will be enjoyable.

Another aspect that Moulana would want was that his mureedeen should be abreast with all departments of deen, whether it is tasawwuf, masaa'il of namaaz etc., mannerisms and conduct, etc. so that when one would appear before Allah Ta'ala one will go through freely.

## **Preparation for Ramadhaan and the Evil of Pride**

**Asr majlis - Saturday 11<sup>th</sup> Jumaadul Ukhra 1434 / 12<sup>th</sup> April 2014**

With the approaching of the month of Ramdhaan, every person's desire is that whatever he does must be accepted. Thus, for acceptance you require to ensure that the asbaab (means) of acceptance are also in place.

The hadeeth speaks of a person's fast being rejected when he breaks his fast with haraam, whether it is haraam food or food purchased with haraam wealth. The pain that one undertakes does not deserve rejection, but one has brought into it something that has ruined it.

Similarly, engaging in gheebat and vain talk causes the fast to be rejected. For many of us it is better to sleep and save ourselves from these ruining deeds. Some Mashaayikh say that if one has the urge to make gheebat then make gheebat of one's parents and pass over your thawaab to them as they deserve it the most.

The appropriate thing is that one should get into a routine before the month of Ramadhaan comes. One should get things in order, pay off all outstanding debts even if you are put into constraints. Likewise, covering up qadhaa namaaz, fasts etc.

## The Evil of Pride

**Asr majlis - Saturday 11<sup>th</sup> Jumaadul Ukhra 1434 / 12<sup>th</sup> April 2014**

One serious problem in our lives is the aspect of pride. Why is gheebat so serious, that it is considered worse than zina which we consider so filthy?

You make gheebat of someone who you feel inferior to yourself. You won't hear someone making gheebat of Hadhrat Abu Bakr (radhiyallahu 'anhu) or Sayyid Abdul Qadir Jeelaani (rahmatullahi 'alaih). So in gheebat you are despising someone.

This pride was what had got Shaitaan banished and rejected. He had pride and arrogance.

## Avenues of Zina

**Asr majlis - Saturday 11<sup>th</sup> Jumaadul Ukhra 1434 / 12<sup>th</sup> April 2014**

The zina which we do not consider as zina is the porn that we watch or the novels that we read or the billboards that we look at. This is absolute zina, yet we do not consider it as zina.

This is the nature of sin, gradually we become accustomed to it and the disgust for it is lost and it eventually becomes acceptable. The right way is to nip it in the bud.

One should not go to such places where there is a chance to fall into sin. Yes, if there is a need to go to such places then just go to the extent of the need and return.

Nowadays going to malls has become like a culture. We all know what happens there. In reality we acquire everything in the masjid and then we are dumping it there.

## The Influence of ‘Might’

**Asr majlis – Saturday 11<sup>th</sup> Jumaadul Ukhra 1434 / 12<sup>th</sup> April 2014**

Ebrahim (‘alaihis salaam) had a debate with the king Namrood. Allah Ta‘ala says that this debate was because of his kingship. So he had ‘might’ therefore he felt that he was ‘right’. And this is how people think that if you have ‘might’ then you are ‘right’.

So ‘might’ becomes ‘right’, since the one who has ‘might’ controls the education system. So they make you think as they want you to think. You begin to think that my child needs to gain education and a degree so that he can earn wealth and live a comfortable life, and these poor ‘Aalims and Moulanas have nothing. So my child should not acquire deeni knowledge.

If this is going to be the manner in which we look at things then just think who will guide us to deen, who will perform our nikaahs etc. If they are not going to be around, then we should look at the situation in countries like America etc.; the daughter can marry a Hindu, the son can marry a Christian and there is nobody to guide.

A university degree and more education does not necessarily make you more intelligent. You may have a better command

over the language etc. but you cannot think correctly. If you look at the end result of these degrees, in a nutshell it is that you become a money making machine.

## Pride and Complacency

**Asr majlis - Saturday 11<sup>th</sup> Jumaadul Ukhra 1434 / 12<sup>th</sup> April 2014**

The incident of Shaikh Abu ‘Abdillah Anduloosi (rahmatullahi ‘alaih) is quite famous. The reason for his temporary downfall was that the thought of greatness and pride had overcome him.

Hence, one can never feel satisfied and think that this imaan and the rest of the bounties are one’s personal achievement. We do not know where we are going, whether to Jannat or Jahannum, yet we feel so comfortable and complacent. Right until the end one needs to feel that I do not know where I stand.

The best is that we have a balance in our hope of Allah Ta‘ala’s forgiveness and fear of Allah Ta‘ala’s punishment. There has to be that continuous struggle within ourselves. Therefore, at the time of breaking our fast, we beg Allah Ta‘ala’s forgiveness, and this is taught to us in the masnoon du‘aa at the time of iftaar, for we do not know what may cause our fast to be rejected.

## Begging Allah Ta‘ala

**Asr majlis - Saturday 18<sup>th</sup> Jumaadul Ukhra 1434 / 19<sup>th</sup> April 2014**

Allah Ta‘ala wants that we ask of Him and He wants to grace us, but are we appreciative and do we also long for Him. His treasures are never short, but do we show Him that we really need Him. One of the greatest sins is when man shows a don’t-care attitude. At no time should we assume the form of a person who does not care and is not concerned.

## Importance of Consulting

**Asr majlis - Saturday 18<sup>th</sup> Jumaadul Ukhra 1434 / 19<sup>th</sup> April 2014**

The correct way is that we consult when we require direction. We should not act by our own judgement and take an independent decision.

This is extremely dangerous as with the passage of time one begins to feel that why should I subject myself to others and listen to others. This is borne out in several aayaat of the Quraan Shareef.

Hence, when we are faced with any important matter we should consult.

Further, when consulting one should consult with those who are competent, not anyone and everyone. The person being consulted should look at the interest of the person asking.

## Concern and True Values

Asr majlis - Saturday 18<sup>th</sup> Jumaadul Ukhra 1434 / 19<sup>th</sup> April 2014

The downfall of Muslims is their unconcerned attitude. As one reaches the age of 35 to 40 one needs to think of the future and not only of himself, but think of what one has passed on to one's children. Have they received true values?

A person becomes valuable because of the values he has within him, and strip him off the values then he becomes valueless. It is like honey; without the sweetness, it becomes valueless.

## Four Components for Success in Imaan and Marriage

Asr majlis - Saturday 18<sup>th</sup> Jumaadul Ukhra 1434 / 19<sup>th</sup> April 2014

In a marriage relationship there are four main components:

- (1) Loyalty – the wife is loyal to her husband. She abandons her friends and her likes, for the husband.
- (2) Commitment – she is committed to serving her husband.
- (3) Being pleased and pleasing others – The wife is happy to be with her husband without any regret and she conducts herself in a manner that pleases him.
- (4) Patience – in anything that relates to this world there has to be the ups and downs. So one needs to keep focused on Allah Ta'ala and accept whatever comes his/her way.

These very same four components will also apply to one's imaan. You are loyal to Allah Ta'ala, His Rasul (sallallahu 'alaihi wasallam), and deen. Further, you are committed to deen and fulfil what is required, whether it is to your taste or not. Then everything is done for the pleasure of Allah Ta'ala, and whatever circumstances prevail you are pleased with the decision of Allah Ta'ala.

## Planning one's Future

Asr majlis - Saturday 18<sup>th</sup> Jumaadul Ukhra 1434 / 19<sup>th</sup> April 2014

'Ibaadat is not done for excitement and thrill. The primary thing is to do it as you are supposed to be doing it.

The same applies to a marriage. At first it is excitement. After a few years all the adventure ends. If the person feels that he still needs the adventure then this is wrong. Once the spouses reach the age of 35 to 40 they need to see what has been done thus far for themselves and the family. Nowadays, at this age a person is worried about visiting the gym and shaping the body etc., but how long will it last? At such a time one needs to look at his future. Try and administer the level of one's personal deen and family's deen.

## The Last Part of the Night

Asr majlis – Saturday 18<sup>th</sup> Jumaadul Ukhra 1434 / 19<sup>th</sup> April 2014

The last part of the night is when Allah Ta‘ala announces to man to come and take from His vast treasures. But what happens is that the alarm may ring but we will turn to the other side, as if telling Allah Ta‘ala to give us a chance to sleep. We are not concerned. On the other hand, Allah Ta‘ala is totally independent. He does not require us.

In this day and time the problem is that there is nobody that is crying to Allah Ta‘ala’. The routine and formality is there, but the reality is not there.

## Settling Huqooqul ‘Ibaad

Asr majlis – Saturday 18<sup>th</sup> Jumaadul Ukhra 1434 / 19<sup>th</sup> April 2014

A very important aspect in our lives is halaal income, more especially before the month of Ramadhaan.

Likewise, we should see to it that we settle all huqooqul ‘ibaad (rights that are due to people) which we have trampled. This covers four areas; physical abuse, mental abuse, verbal abuse, and emotional abuse. It should not matter as to whether others have settled what is due to you or not. Be concerned about what you are supposed to be doing.

## Adopting the Correct Procedures in Deen

Asr majlis - Saturday 25<sup>th</sup> Jumaadul Ukhra 1434 / 26<sup>th</sup> April 2014

Allah Ta'ala's love for His servants is more than the love the servants have for themselves. Hence, it is on account of this love that Allah Ta'ala has placed procedures and systems for man to follow. A person conducts business following some procedure and system. He understands that if he follows the procedure then he will achieve his goal. He will do the presentation, marketing and pricing well and then he will see the customers coming in.

Likewise when working for the Aakhirat, one needs to work for it, but using the correct procedure – *wasa'aa lahaa sa'yahaa*. Allah Ta'ala wants us to make an effort but we should do it correctly. So it will be wrong for one to justify his stance and say that he made an effort, though he had not followed the correct procedures. It is like a matric student who barely studies and after failing the exams says that he studied. However, he will be asked whether he studied following the correct procedure for studying. He cannot say that this was taqdeer.

For the dunya we are asked to be brief in our effort, but for the deen the effort has to be greater. However, if one is living in luxury then one cannot come to the level of bare minimum all at once, for we do not have that high level of tawakkul. Thus, the 'Ulama will advise that the effort for the dunya should be gradually decreased.

## Achieving the Understanding of Deen takes Time

**Asr majlis - Saturday 25<sup>th</sup> Jumaadul Ukhra 1434 / 26<sup>th</sup> April 2014**

The aspects that we are discussing are concepts that take time to understand. They cannot be understood and implemented overnight. It will take time to develop.

Normally what happens is that a person gains some concentration in salaah for a few days and then he feels that he has achieved concentration in salaah, but then it disappears. It is like a person who has been allowed to sit in the pilot's seat and then he feels that he knows how to fly a plane. It takes a great deal of time to achieve these aspects entirely.

Sometimes, youngsters have to be cautioned. They feel that their wives have to come to their level of piety etc. overnight. Just as it took them time to understand, these women will also take time to understand such concepts.

So the plan that Allah Ta'ala wants from you is to come gradually. You may get one thing after five years or ten years, but one should not feel that his time has been wasted. Rather it was an effort made in the right direction.

These are not academic points which one has to learn for a test and examination. Instead, these are concepts that will have to be practised and implemented, and this is the examination. Hazrat Ebrahim ('alaihis salaam) was commanded to slaughter his beloved and dear son. It was not announced before hand and in this way his level of conformity and endurance was tested.

Allah Ta‘ala then announced that he had passed the test and he was then posted to the position of imaamat (leadership).

The Mashaayikh understand people and guide them gradually. So the approach and mentality has to be right. You have to be focused. The second thing is that the intention must be correct.

## **Patience allows one to Progress**

**Asr majlis - Saturday 25<sup>th</sup> Jumaadul Ukhra 1434 / 26<sup>th</sup> April 2014**

Allah Ta‘ala wants to see whether a person exercises patience and then only will Allah Ta‘ala allow one to progress.

A person is in a situation where there are young girls around him. Allah Ta‘ala will now watch what is the response, whether he will be moved by temptations or whether he will lower his gaze and move away.

## **Taking one’s Child for ‘Umrah?**

**Asr majlis - Saturday 25<sup>th</sup> Jumaadul Ukhra 1434 / 26<sup>th</sup> April 2014**

If your child is studying for the matric exams, will you impress upon him to join you for ‘umrah? But then you would find parents coming and requesting leave from the madrasah for an ‘umrah trip. So what is greater in their eyes? Is the matric greater or the deeni ta’leem? In dunya our brains work, but do we apply the same to our deen. The simple way is not to take a chance in anything that we are unclear about.

## Overcoming Differences

Asr majlis - Saturday 25<sup>th</sup> Jumaadul Ukhra 1434 / 26<sup>th</sup> April 2014

Someone complained that there are a lot of differences and problems in the area where he lives. So I told him that if you feel that the person will take to your correction and it will not lead to any problem then you should correct the person. But if he will not take heed or it will lead to some problem then make du'a for him and leave it.

Further, each person needs to see to his personal reformation. So you need to look for an experienced guide whom you will follow. Then hold on to him and listen to what he has to say. Thereafter, in the court of Allah Ta'ala you will be absolved. You must not get involved in further discussions of people, that why did this one say this and that one say that. This is detested in the hadeeth.

The hadeeth says that Nabi (sallallahu 'alaihi wasallam) did not like *qeel wa qaal* – getting involved in futile discussions and things that do not relate to us.

Another meaning of *qeel wa qaal* is to relate different reports of a single incident, whereas you do not have the ability to decipher and give preference to what is most correct.

These discussions come about because of our curiosity. We want to know what this person said and what the other person said. If one is really concerned then he will just hold on to one person and move on.

## Nabi's (sallallahu 'alaihi wasallam) Teaching of Advanced Preparation

Asr majlis - Saturday 3<sup>rd</sup> Rajab 1434 / 3<sup>rd</sup> May 2014

Allah Ta'ala speaks of the love and concern that Nabi (sallallahu 'alaihi wasallam) had for his ummah and it is on account of this love that Nabi (sallallahu 'alaihi wasallam) looked for ways whereby we would be able to progress and be successful.

Thus, he has shown us the way of preparing before the arrival of any event. Hence, it was Nabi's (sallallahu 'alaihi wasallam) habit to have the wudhu water prepared for tahajjud before going to sleep. He discouraged us from sleeping before 'esha in case we miss our salaah. Likewise we should not engage in futile discussions and actions after 'esha as this will cause us to miss the tahajjud salaah. Thus, he wants us to win and not be losers. He is showing us procedure and mannerisms.

## Creating the Enthusiasm for Ramadhaan

Asr majlis - Saturday 3<sup>rd</sup> Rajab 1434 / 3<sup>rd</sup> May 2014

As Ramadhaan approaches we read the fadhaail and virtues of Ramadhaan so that we can motivate ourselves. A businessman markets and advertises his products and then he sees the customers coming in. Likewise, these ahaadeeth will motivate us to prepare and be ready for the month of Ramadhaan.

## Checking the Loose Ends

Asr majlis - Saturday 3<sup>rd</sup> Rajab 1434 / 3<sup>rd</sup> May 2014

There are the do's and don'ts. We know the do's but what about the don'ts. Check the loose ends. More important than gaining, is the maintaining and securing of what we have earned.

The hadeeth speaks of disobedience to the mother in specific, and also to both parents. It is the duty of the father to ensure that his children are obedient to their mother as she holds greater respect.

## Respecting our Elders

Asr majlis - Saturday 3<sup>rd</sup> Rajab 1434 / 3<sup>rd</sup> May 2014

Overall, there are two types of elders that the hadeeth tells us to respect. One are the family elders and the other are the deeni elders. If a person is able to manage the both then such a person is successful.

The word used in Quraan and hadeeth is 'ihsaan'. The simple translation is to see to it that they are happy. Hence, if they are near then visit them and take something for them. If they are very close then visit them daily, otherwise once or twice a week.

If you cannot spend your time and wealth on them then of what good is your wealth and all that you have.

The advantage of this is that du'aas are accepted. You get to introduce your children to their relatives. Sometimes, children don't even know that someone is their own blood cousin.

Another point is that we should at least learn our vernacular language, as this will assist in maintaining contact with them.

Before Ramadhaan arrives, one should get this in order so that one may earn the du'aas of people.

One of the reasons for the success of Hazrat Haji Bhai Padia (rahmatullahi 'alaih) was the maintaining of family relations. Even if the family members are not behaving correctly, you should still do what you need to do.

## **Deen Revolves mainly around Respect**

**Asr majlis - Saturday 3<sup>rd</sup> Rajab 1434 / 3<sup>rd</sup> May 2014**

One is the family elders and the other is respecting your deeni elders. When you analyse deen, you will find that sixty to seventy percent revolves around adab and respect.

If you are going to check every person with a fine comb then you will have nobody to lead you. Every person has some weakness or the other. So as long as the person seems committed to deen and he is not commercialised and after money then look up to the person and listen to him.

## **Kindness and Regards for others**

**Asr majlis - Saturday 3<sup>rd</sup> Rajab 1434 / 3<sup>rd</sup> May 2014**

An important aspect is showing kindness and regards to others, even if it be to your wife and children. Sometimes, we wish to give logical explanations for everything, but what really wins

the hearts of others is the love and kindness shown to them. Obviously this kindness has to also be within the parameters of the sharee'ah.

## Early Termination of Pregnancy

**Asr majlis - Saturday 3<sup>rd</sup> Rajab 1434 / 3<sup>rd</sup> May 2014**

The hadeeth speaks of the prohibition of burying daughters alive. This was in the pagan times of ignorance. However, from the Quraan Shareef we understand that there is a latter period of ignorance as well. This is what we are experiencing.

So in this time, when the mother fears that her reputation will be lost if she is going to conceive a down syndrome child as suspected by the doctor, she will mercilessly kill her own child and just polish it with another name, 'early termination of the pregnancy'.

Nowadays, all fancy and polished words are used but the haraam and filth remains haraam and filth. A person commits zina and says that it is an 'extra marital relationship'.

Hence, we are so consumed with our reputation that we constantly remain worried about how others are going to view us, whereas in reality, we should be concerned of what Allah Ta'ala thinks of us. As long as you are abiding by the laws of sharee'ah you should not be worried about how people view you.

## Spending in the Correct Avenues

Asr majlis - Saturday 3<sup>rd</sup> Rajab 1434 / 3<sup>rd</sup> May 2014

Another aspect that the hadeeth speaks of is that Allah Ta‘ala dislikes *man‘an wahaat*. One meaning is that you hold back from spending your wealth in the avenues you were supposed to spend and instead spend it in wrong avenues. Hence we find that at times R 300 000 are spent on doing up the bathroom.

*Wahaat* will mean that an undeserving person asks for something that he was not supposed to ask for.

## Sufficing on Less

Asr majlis - Saturday 3<sup>rd</sup> Rajab 1434 / 3<sup>rd</sup> May 2014

The manner in which we live nowadays is that with the types of advertising, we want a new car, a new house, new furniture, etc. So we then go and ask the banks, whereas we could suffice with lesser than that. Now this is how the banks thrive. They thrive on our greed. If we live just to our needs then the banks will have no business.

What we need is contentment and the satisfaction of the heart. Look at the labourers we have. They enjoy life and appreciate the R 100 or R 200 that they earn for the day. They have this contentment. If we have this mindset then we will be happy for everyone.

## Having a Broad Chest

Asr majlis - Saturday 3<sup>rd</sup> Rajab 1434 / 3<sup>rd</sup> May 2014

We should learn the masnoon du'aa: "Allahummaghfir lee zambee wa wassi' lee khuluqee wa tayyib lee kasbee wa qanni'nee bima razaqtani wa laa tuzhib talabee ilaa shay'in sarrraftahu 'anni". The meaning of "wa wassi'lee khuluqee" is: broaden my chest i.e. I will be able to accommodate all situations.

For example, the daughter lost her husband. Now you do not feel that I have to sit for four months with my daughter and I have to take care of her. Instead you will understand that the best sadaqah is money spent on the daughter that has come back to your home.

## Misuse of the Tongue and Fanaa

Asr majlis - Saturday 10<sup>th</sup> Rajab 1434 / 10<sup>th</sup> May 2014

Shammas bin Qais was a Jew and could not withstand the fact that the Sahaabah (radhiyallahu 'anhum) who were enemies at one stage were now living in peace and harmony. He understood that Islam was the reason for this change and he felt the need to break them apart. Hence, he instigated them to speak of the virtues of their forefathers. This then lead to quarrelling among themselves and eventually deciding to go to battle. This was the consequence of the misuse of the tongue.

Misuse of the tongue has a very disastrous outcome. There must have been some reason that Nabi (sallallahu 'alaihi

wasallam) stressed on the misuse of the tongue. The hadeeth speaks of the fast being lost because of the misuse of the tongue. Sometimes it is just one word that breaks up a home and a marriage. With a single sentence, a person is able to instigate and spur one against the other.

On the occasion of Hajjatul-Widaa' the conveyance of one of the pure wives of Rasulullah (sallallahu 'alaihi wasallam) fell ill. So Nabi (sallallahu 'alaihi wasallam) asked another of the wives to loan her spare animal to the other. Normally co-wives have a rivalry among themselves. Hence, the one asked to loan her animal responded and said that should I loan my animal to this Jewess. She had to just say this and Nabi (sallallahu 'alaihi wasallam) cut off relations with her for few months until a few weeks before his demise.

Many a times it happens to us that some thought comes to mind and we just blurt it out.

On another occasion Hazrat 'Aaishah (radhiyallahu 'anha) said something against another wife of Nabi (sallallahu 'alaihi wasallam). Nabi (sallallahu 'alaihi wasallam) was so affected, despite her being the most beloved, that he told her that the venom of that statement was so dreadful and poisonous that if it were to be mixed with the waters of the ocean then it will even spoil the sea water.

## Taunting a Sinner

Asr majlis - Saturday 10<sup>th</sup> Rajab 1434 / 10<sup>th</sup> May 2014

To taunt a person regarding a sin for which he has already made taubah is extremely disliked and dangerous. What gives one the right to taunt such a person? The hadeeth says that Allah Ta‘ala will make it such that the one taunting will not die unless he also gets involved in that sin. The problem was between him and Allah Ta‘ala, so why must we get involved in his matter.

## Fanaa – Understanding and Achieving it

Asr majlis - Saturday 10<sup>th</sup> Rajab 1434 / 10<sup>th</sup> May 2014

The Awliyaa are of a different breed altogether. Outwardly they seem to be like us, but the ingredient that they had which we are lacking is the ingredient of fanaa (complete humility and self-annihilation).

The problem is that we learn a few ahaadeeth etc. and then feel that we are equal to them. One is to have good character and another is to know what good character really is. You may know how to make millions, but do you have it. It will show out in your behaviour and mannerisms.

An easy way to understand this fanaa is that you have a land filled with rocks and sand. So to work on that land you will have to crush the sand and rocks and then only can you start working on the field. After all, it is this takabbur and pride that leads people to kufr. It was the same takabbur that caused Shaitaan to be banished from Jannah. Hazrat Moulana Thanwi (rahmatullahi

‘alaih) says that the first step for progress is fanaa and lowering yourself.

One simple and effective way to get this tawaadhu’ and fanaa is not to do anything, whether small or big without consulting your elders. When I say small or big, it means something that you normally don’t do. Likewise when consulting, don’t tell the elder what you are doing, rather before you can plan anything you first consult. When you are going to be in contact then you will not make slips. Ask in a way that whatever they say you will take it wholeheartedly. The reason for speaking about this is because from among the signs of Qiyaamat is that each person will be pleased with his own opinion. People will be self-opinionated.

## Different Levels of Taqwa

**Asr majlis - Saturday 17<sup>th</sup> Rajab 1434 / 17<sup>th</sup> May 2014**

Hazrat Mufti Mahmood Hasan Gangohi Saheb (rahmatullahi ‘alaih) and Hazratjee Moulana Maseehullah Khan Saheb (rahmatullahi ‘alaih) were contemporaries and studying together. Much of the good works that we find nowadays is linked directly or indirectly to them. During their studying days, they never stretched out their hands to anyone, even if they required something. They possessed true taqwa.

Taqwa generally translates as guarding yourself. It has three levels: (1) Protecting yourself against shirk – this is found in every Muslim. (2) Safeguarding yourself against the disobedience of Allah Ta‘ala – this is the way of a committed Muslim. (3) The

third level which is the highest level is that of the Awliyaa and Siddeeqeen. One reaches a stage where his mind and heart are continuously flourishing with the pleasure and love of Allah Ta‘ala and Rasulullah (sallallahu ‘alaihi wasallam). He does not find any interest and excitement in anything else.

The third level comes when we abandon all the extras. The thing is that we should not be obsessed and consumed by these things, where we begin to start thinking of what we will leave for our future, the future of our children and grandchildren. The simple thing is that we should work with moderation; otherwise we will do everything for their dunya but nothing for their deen.

## Direct Line with Allah Ta‘ala

Asr majlis - Saturday 17<sup>th</sup> Rajab 1434 / 17<sup>th</sup> May 2014

The difference between the great Awliyaa and us is that they have a direct line with Allah Ta‘ala without even an exchange line. In the past, when phoning to a distant place you had to phone through the exchange. This is our condition where we have an indirect line.

Sometimes the link is even higher where they see Allah Ta‘ala and Rasulullah (sallallahu ‘alaihi wasallam). It is like how we have Skype. Their forecast and projection is Allah Ta‘ala and His Rasul (sallallahu ‘alaihi wasallam).

Since we don’t have it we have to take enjoyment from going to this park and that garden. If we really have it, then there will be no need for all of this.

This is a relationship with Allah Ta‘ala and Jannah. So it is not cheap. Allah Ta‘ala demands that you should be focused.

## Tipping the Balance

**Asr majlis - Saturday 17<sup>th</sup> Rajab 1434 / 17<sup>th</sup> May 2014**

The pagan Arabs used to make offerings to Allah Ta‘ala and their idols and gods. In doing so, if there was a shortfall on the side of the idols then they would take from the lot of Allah Ta‘ala, but if there was a shortfall on the lot for Allah Ta‘ala, they would never take from the lot of the gods to even it out.

The point to understand is that we have time for Allah Ta‘ala and time for friends. It happens that we tip the balance at times, where we give extra time to friends, but does it ever happen that we tell the friends that we have to leave their company in order to complete our tilaawat and zikr etc.

## Not Undermining any Believer

**Asr majlis - Saturday 17<sup>th</sup> Rajab 1434 / 17<sup>th</sup> May 2014**

Many a times we do not know the pious people that are in our midst. Sometimes in a bayaan or even in the classroom, good ideas and thoughts come to mind on account of the piety and sincerity of someone in the crowd. Hence, we cannot undermine any believer, and therefore we should consider every believer to be a million times better than ourselves.

Thinking of how low you are has many benefits; otherwise, pride will have the better over you. We can only see the apparent of people, but what is within his heart, we cannot see that.

## A Bad Ending

Asr majlis - Saturday 17<sup>th</sup> Rajab 1434 / 17<sup>th</sup> May 2014

Sometimes a person has a bad ending, but it is not that it occurred all of a sudden. Rather it was always within him, but it just surfaced at the end.

A person was fighting valiantly in jihaad and the Sahaabah (radhiyallahu ‘anhum) were amazed at him. Nabi (sallallahu ‘alaihi wasallam) said that he is from the people of Jahannum. The Sahaabah (radhiyallahu ‘anhum) were surprised at this. It so happened that, during the battle he was injured and could not withstand the pain and eventually killed himself and committed suicide. So this surfaced right at the end.

Overall, if a person is concerned, then he will come out of the evil. He will not justify his wrongs. The person who continuously justifies his stance then the evil of it will surface right at the end.

## Remaining Stationary

Asr majlis – Saturday 17<sup>th</sup> Rajab 1434 / 17<sup>th</sup> May 2014

The most dangerous thing is to remain stationary. Before the day can come when we will wish we had a few more moments, we should prepare ourselves.

## Tasawwuf is for All

Asr majlis - Saturday /17<sup>th</sup> May 2014

This path of tasawwuf is for all. It is not for the ‘Ulama only. The path of piety and righteousness is one of the departments of nubuwwat – *wa yuzakkeehim* – to purify people from physical and spiritual impurities.

## Broken Down

Asr majlis - Saturday 17<sup>th</sup> Rajab 1434 / 17<sup>th</sup> May 2014

Overall, the more broken down you are, the chances are greater. The one with a broken down car, will say before a journey, “Insha-Allah we will go.” But his ‘insha-Allah’ is full of confidence and reliance. His heart and all his confidence is in Allah Ta’ala. However, we should not experiment and try to put ourselves in a situation. If we are not of that level then we should move gradually.

## Not Consulting results in No Progress

Asr majlis - Saturday 17<sup>th</sup> Rajab 1434 / 17<sup>th</sup> May 2014

Nowadays, one of the main reasons for us not progressing is that we do not consult with our elders, whether parents or deeni elders.

Why don't we consult? It is because of pride.

So without this we will not progress. The affinity should be built up. It is like a person wishing to do hifz. He will have to first learn 'alif, baa, taa'. If such a person says that it is below my dignity to sit before the ustaaz and learn 'alif, baa', will he ever progress?

## Identifying the Genuine from the Artificial

Asr majlis - Saturday 24<sup>th</sup> Rajab 1434 / 24<sup>th</sup> May 2014

This world is a world of varieties and assortments and this is the test that we face. The first part of the trial is to identify the genuine from the artificial and the second part is to then hold firm to the genuine.

It is like a soccer match; you will have to identify the goal post and then continuously rush to it and aim.

However, on account of the similarities there appears to be confusion in identifying the genuine and true path. The further you move away from the time of Nabi (sallallahu 'alaihi wasallam), the thicker the fog and mist of ambiguity gets. If the path and road is not clear, then even if you are an experienced and licensed driver you will not be able to identify the path and

you may meet up in an accident. Nowadays, on account of the abundance of filth and evil, the path has become misty.

One type of confusion that has overcome us is that we have adopted the mere appearance of Islam and then become confused feeling that this is correct and we become complacent.

## Three Types of Sinners

**Asr majlis - Saturday 24<sup>th</sup> Rajab 1434 / 24<sup>th</sup> May 2014**

The word nifaaq actually means to take refuge from an enemy in an underground tunnel. You would find generally that there are three types of behaviours that people adopt with regards to sinning: (1) A person does not feel ashamed and does the sin and evil openly. (2) The person does the evil, but in the confines and tunnel of a club, just in order to save his respect. (3) The individual does the sin individually and all alone within the confines of his home and very few people may know about it, and people think him to be a pious person.

## Small Sin

**Asr majlis - Saturday 24<sup>th</sup> Rajab 1434 / 24<sup>th</sup> May 2014**

It does not matter whether it is a small sin or not, for a sin is a sin after all. When one persists upon a small sin, it then turns into a major sin. One will outwardly show a glamorous picture of himself, but within there is a deep corrosion.

## Internal and External Conformity

**Asr majlis - Saturday 24<sup>th</sup> Rajab 1434 / 24<sup>th</sup> May 2014**

When we speak of love, then this means that one should be in total conformity with the beloved, both internally and externally. It should not be selective.

Allah Ta‘ala explains in the Quraan Shareef: “Do not be like the disbelievers.” This does not refer to belief only, but also in ways and mannerisms. If they do not display anything of Islam, why should we display their ways. If a person puts on a t-shirt with ‘I love Taliban’ printed on it and wishes to enter America, will he be granted entry? He will either be deported or sent to Guantanamo Bay. Will they ever listen to him if he argues that my love for America is in my heart and this is merely a t-shirt?

So the same applies to us, it is not sufficient to merely say that I have imaan and love for Allah Ta‘ala and Rasulullah (sallallahu ‘alaihi wasallam) in my heart.

## Identifying the Righteous

**Asr majlis - Saturday 24<sup>th</sup> Rajab 1434 / 24<sup>th</sup> May 2014**

When you join the righteous their righteousness will rub on to you. You need a change of environment in order to come back on track. So follow the person who is going to Allah Ta‘ala.

But how are you going to identify such a person?

The first thing is that he is not commercialised. His concern is the Hereafter and earning Jannah.

The second aspect of a pious person is that he is from the muttaqeen i.e. he guards himself against evil. He does not mix freely with women, whether in a wedding reception or radio show. After all, the guide needs to be right. If he goes wrong then, the whole group behind will go astray.

The third quality of a righteous person is that he spends freely, whether in prosperity or adversity.

## A Heart that is in the Hereafter

**Asr majlis - Saturday 24<sup>th</sup> Rajab 1434 / 24<sup>th</sup> May 2014**

A person whose goal is the aakhirat, his heart will always be in the Hereafter though physically he will be in this world.

It is like a youngster who never flirted with women and it is now the first night of his marriage. If on his first night of marriage, his friends are busy chatting with him, he will be seated with them, but his heart and mind is in his wife.

The reason for Allah Ta‘ala giving us these enjoyments, such as women and gardens etc. in this world is in order that they be samples for what greater things one will receive in the Aakhirat.

## Remaining Silent at the Time of Anger

**Asr majlis - Saturday 24<sup>th</sup> Rajab 1434 / 24<sup>th</sup> May 2014**

Hazratjee Moulana Maseehullah (rahmatullahi ‘alaih) mentioned that the most beneficial thing at the time of anger is to remain silent and not to show the anger whether physically or verbally.

For example, the food was not to your satisfaction, then let alone complaining about it, do not even move away to show your disapproval.

If the anger was displayed to the wife, then once things become sour it will cost you money to patch things up again. But if you remained silent and swallowed that anger, then there would be no need to spend extra money and things will remain smooth.

In the Battle of Uhud, a group of the Sahaabah (radhiyallahu ‘anhum) made a serious mistake. They left their post unguarded and as a result Nabi (sallallahu ‘alaihi wasallam) was injured. But what was his response? He showed mercy to them. However, Allah Ta‘ala addresses Nabi (sallallahu ‘alaihi wasallam) saying that he should forgive them and make du‘aa for their forgiveness, so that they do not lose morale and they understand that there are no ill-feelings against them.

## The Purpose of Jannah

**Asr majlis - Saturday 24<sup>th</sup> Rajab 1434 / 24<sup>th</sup> May 2014**

Sometimes, literacy becomes a punishment. Someone looks at a sufi book wherein he reads that Jannah is not the goal, rather it is Allah Ta‘ala, and he now gets confused.

The reality is that he has not understood it. So what is the purpose of Jannah? In order to see Allah Ta‘ala.

It is like a wedding function. A person when asked where he is going, he will reply that he is going to the hall. But the hall is

not the objective, rather it is the bride that he/she will see in the hall.

Then Jannah which when translated has the meaning of garden, but it is not like a botanical garden as we have. The botanical garden may cover a kilometre or two, but the Jannah which we speak of, its mere width is the amount of space between the heaven and earth.

## Divine Selection

Asr majlis – Monday 9<sup>th</sup> Ramadhaan 1435 / 7<sup>th</sup> July 2014

The system of Allah Ta‘ala is that He grants virtue to certain people, places and times over others. For example, the Ambiya (‘alaihimus salaam) have been given superiority over the entire creation, then the Sahaabah (radhiyallahu ‘anhuma) and then the awliya.

Similarly the Ka‘bah Shareef and the earth in which Rasulullah (sallallahu ‘alaihi wasallam) is resting have superiority over even the ‘arsh of Allah Ta‘ala. The day of Jumu‘ah is more virtuous than the rest of the week. This virtue is by divine selection and it is pointless to question the reason for this.

## Being Happy with One’s Condition

Asr majlis – Monday 9<sup>th</sup> Ramadhaan 1435 / 7<sup>th</sup> July 2014

One should not pursue those things that are impossible or normally don’t happen. For example one of us desires to become the king of Saudi Arabia. Although it is possible but it normally does not happen. Such a person will always remain in agony. One should desire those things that are possible and manageable for him.

Similarly one should not waste his time in grieving over the injustice and abuse that were done to him in the past. This grief then affects all those that are around the person. Rather one should be happy with what one has, as this happiness brings about stamina and motivation.

## The Finishing Line

Asr majlis – Monday 9<sup>th</sup> Ramadhaan 1435 / 7<sup>th</sup> July 2014

Life is like a marathon and one will only be able to gauge his success or failure at the finishing line, which is death. Hence it is stupidity for one to rejoice over any success or to be grieved by any failure before death.

On the Day of Qiyaamah those who were privileged in this world will wish that their bodies be cut up with scissors when they see the great rewards that will be bestowed to the one who underwent difficulties in this world.

One of the last words that Rasulullah (sallallahu ‘alaihi wasallam) uttered before leaving this world was that of istighfaar. This impresses upon us that a believer can never be complacent since he does not know where he may have slipped up.

## Legalising Insurance and Interest

Asr majlis – Tuesday 10<sup>th</sup> Ramadhaan 1435 / 8<sup>th</sup> July 2014

The way of Aadam ('alaihis salaam) is that he did not justify his mistake. Justifying one's wrong is extremely dangerous since it can even lead to one losing his imaan.

Nowadays, wrong is being repackaged and given another name in an effort to justify it. Hence Islamic terms are being used to legalise insurance and other interest based transactions.

When the disbelievers objected to the impermissibility of usury by saying that “Usury is just like trade”, Allah Ta’ala did not even

show them the difference between the two, rather he merely said: “Allah Ta‘ala has made trade permissible and usury impermissible,” thereby making it clear that this is not a topic of discussion.

## Avoiding Doubtful Things

Asr majlis – Wednesday 11<sup>th</sup> Ramadhaan 1435 / 9<sup>th</sup> July 2014

Hazrat Moulana Room (rahmatullahi ‘alaih) says: “Shut your eyes, ears, mouth and heart from anything wrong and doubtful and then if you do not experience noor in your heart you can blame me.”

As soon as something doubtful comes before our eyes or ears we need to avoid it. For example if there is someone approaching and we are not sure whether it is a boy or a girl, we should not look to ascertain who it is, as there is a possibility of us falling into wrong. Similarly if we are listening to a discussion which is bordering on backbiting or any other wrong, we need to either stop it or move away.

## Taking the Hadeeth Seriously

Asr majlis – Wednesday 11<sup>th</sup> Ramadhaan 1435 / 9<sup>th</sup> July 2014

The great imaams of the past, like Imaam Bukhaari (rahimahullah) and the four imaams of fiqh, must have exercised such great precaution for them to be blessed with noor which is lasting up till this day.

The reason for this was that as soon as they heard a hadeeth of Rasulullah (sallallahu ‘alaihi wasallam) they took it seriously and

practiced upon it immediately. They understood the very desire of Rasulullah (sallallahu ‘alaihi wasallam); hence they were blessed with such great opportunities to serve the deen.

## Noor of Nubuwwat

**Asr majlis – Wednesday 11<sup>th</sup> Ramadhaan 1435 / 9<sup>th</sup> July 2014**

The closer we are to the era of Rasulullah (sallallahu ‘alaihi wasallam) the greater the noor, and as we move further away, the noor becomes weaker and ambiguity increases. Hence we need to value each day since the next day will be less in barkat.

Similarly, we need to look at the ways of the people of the past since they were closer to the time of Rasulullah (sallallahu ‘alaihi wasallam) and the noor was stronger than as compared to now.

## Planning and Preparing

**Asr majlis – Thursday 12<sup>th</sup> Ramadhaan 1435 / 10<sup>th</sup> July 2014**

The hadeeth teaches us to have system in our life. Any collective or individual work requires system and planning. We need to prepare for a situation before it arises.

Despite Rasulullah (sallallahu ‘alaihi wasallam) being the leader of the *Mutawakkileen* (those who have trust in Allah Ta‘ala) he wore a double armour at the occasion of the Battle of Uhud.

However our trust should not be on our planning, rather on Allah Ta‘ala alone.

## The Man has Extra Responsibilities

Asr majlis – Thursday 12<sup>th</sup> Ramadhaan 1435 / 10<sup>th</sup> July 2014

Everything requires a superior and a head, be it a country, town or even a home. Hence Allah Ta‘ala in His divine wisdom has made men rulers over women. This is not for the man to express his position, rather for him to take extra responsibility and arrange more serious affairs due to his superior mental and physical strength.

## A Major Cause for Marital Problems

Asr majlis – Thursday 12<sup>th</sup> Ramadhaan 1435 / 10<sup>th</sup> July 2014

A major cause for marital problems presently is that we are paying more attention to education than application.

When a girl is sixteen or seventeen, she is supposed to be settling down, but now the focus is that she must complete her studies. Therefore she does not get any training in house work, because in the school or madrasah the entire focus is on completing a syllabus. Then when she comes home the mother feels that my daughter is so tired, so she doesn't ask her to do any work.

When she does not receive this practical training from her mother, she does not become the bundle of joy for her husband which the hadeeth speaks about.

## Not Questioning the Wisdom of Allah Ta‘ala

Asr majlis – Friday 13<sup>th</sup> Ramadhaan 1435 / 11<sup>th</sup> July 2014

Everyone desires that his du‘aas be answered. In principle, every du‘aa is answered, however the manner of answering varies. We should not question this, rather we should leave it to Allah Ta‘ala.

The beauty of life is to move with the flow. Many wisdoms of the plan of Allah Ta‘ala are only understood after time. Allah Ta‘ala wants to test our endurance.

Everything looks good in its place. We are slaves and our duty is to accept. We need to understand this position and place of ours and be happy with the decision of Allah Ta‘ala. We should not be questioning the reasons behind His commands as this is a sign of the lack of imaan and love.

## Banks Thrive on Our Greed

Asr majlis – Friday 13<sup>th</sup> Ramadhaan 1435 / 11<sup>th</sup> July 2014

The banks survive 95% on the greed of people. They first incite a person’s greed and aspiration through advertising. Then when the person aspires for it and cannot afford it they say that we are here to help you.

If everyone had to be content with his lot and live according to what he can afford, these banks would have never survived.

## Reason for Emphasis on Zikr

Asr majlis – Saturday 14<sup>th</sup> Ramadhaan 1435 / 12<sup>th</sup> July 2014

In the earlier times, people gained the proximity of Allah Ta‘ala through the tilaawat of the Quraan Shareef, nafl salaah and zikr. Equal emphasis was placed on all three.

However in latter times more emphasis is placed on zikr. The reason for this is that when the body lacks something, it first needs to be strengthened before it can take benefit from all the nutritious foods. Similarly the spiritual self first needs to be strengthened through zikr, before it can derive full benefit from tilaawat and nafl salaah.

## Wrongs in Madaaris

Asr majlis – Saturday 14<sup>th</sup> Ramadhaan 1435 / 12<sup>th</sup> July 2014

The madaaris face a major dilemma in today’s times. On one hand they need to educate the child and nurture him correctly without compromising on deen in any way. They need to instil in him the inner dimension of Islam as well. On the other hand when the child goes home he sees something totally different. Now the child is confused and grows up with a split personality. Together with this the environment is so bad.

Therefore, we find so much of wrong taking place in the madaaris as well. If the madrasah has to be firm the child runs away. So what must they do? This is a community problem and not

only the madrasah's problem. Hence everyone needs to be concerned about it.

The first step is that we cannot be complacent; rather we need to understand that we are facing a major problem.

## Make up with Allah Ta‘ala

**Asr majlis – Sunday 15<sup>th</sup> Ramadhaan 1435 / 13<sup>th</sup> July 2014**

There is nothing more efficient in warding away the punishment of Allah Ta‘ala than imaan, taubah and righteousness. Everyone and everything is in His control, so the right thing is to make up with Him.

In the Battle of Badr, the hearts of the Sahaabah (radhiyallahu ‘anhuma) were totally towards Allah Ta‘ala and they gave themselves entirely to Rasulullah (sallallahu ‘alaihi wasallam). Hence they were assisted by Allah Ta‘ala.

## Quality, not Quantity

**Asr majlis – Sunday 15<sup>th</sup> Ramadhaan 1435 / 13<sup>th</sup> July 2014**

The Quraan Shareef speaks about 2 types of people. The first is the one that is only concerned about amassing the world immaterial of its nature. His focus is on quantity and not quality. He is also totally unconcerned of the Hereafter. The second is the one who asks for good in this world and the next.

Good means that it has quality (i.e. it is pure) and it also culminates in goodness. This good could refer to wealth, knowledge

or even a wife. So he is not only concerned about the beauty of the wife, rather he is more concerned about her qualities.

When a wife has good qualities then she can make a revolution in her husband's life. On the other hand if she only has good looks, then she becomes a pain in the neck for him.

## Different Connections with Allah Ta'ala

Asr majlis – Monday 16<sup>th</sup> Ramadhaan 1435 / 14<sup>th</sup> July 2014

Every servant and creation has some connection with Allah Ta'ala because of which it is blessed with existence. When this connection terminates, it ceases to exist.

Thereafter every believer enjoys a connection with Allah Ta'ala because of which he remains in imaan.

Then there is an even more special connection with Allah Ta'ala. In order to acquire this special connection, one has to do something special as well.

## Allah Ta'ala's Pleasure is Perpetual

Asr majlis – Monday 16<sup>th</sup> Ramadhaan 1435 / 14<sup>th</sup> July 2014

Special relationships and privileges in this world are short-lived. They are only there till the person is in a certain position. However when it comes to Allah Ta'ala, then once He has declared His pleasure for someone and ushered him in, there is no termination, rather it is perpetual.

## Recurring Rewards

**Asr majlis – Monday 16<sup>th</sup> Ramadhaan 1435 / 14<sup>th</sup> July 2014**

There are certain actions the rewards of which continue recurring all the time whatever condition the person may be in, like imaan, being in nikaah and keeping a beard. This person may be sleeping also, but his rewards are continuing.

However, the opposite is also true. If a person does not keep a beard, then he will be in sin all the time. He could be in salaah or tawaaf but still sinning.

## The Wife is a Fort

**Asr majlis – Monday 16<sup>th</sup> Ramadhaan 1435 / 14<sup>th</sup> July 2014**

One of the benefits of being in nikaah is that a person's imaan is safe, since his mind does not wander all around thinking about other women. So the wife is like a fort for one's imaan. Now when she is guarding your greatest asset, you are supposed to be extremely good towards her and overlook her shortcomings.

## ‘Ilm e Ghaib

**Asr majlis – Tuesday 17<sup>th</sup> Ramadhaan 1435 / 15<sup>th</sup> July 2014**

Many a times the dispute is just about a definition (i.e. two people are disputing about something merely because they define it differently).

One such example is ‘ilm e ghaib. Those who claim that Rasulullah (sallallahu ‘alaihi wasallam) had ‘ilm e ghaib, don’t even believe in it fully, since ‘ilm e ghaib refers to an all-encompassing and natural (i.e. not gifted or acquired) knowledge of the unseen. This type of knowledge only belongs to Allah Ta‘ala.

Sometimes the shaikh discusses a person’s personal problem without him even telling the shaikh about it. This does not mean that the shaikh has ‘ilm e ghaib (knowledge of the unseen), rather he has ‘ilm e ‘aib (knowledge of the fault). He picks this up through certain symptoms and indications, just as a doctor picks up a sickness through its symptoms.

## Placing the Panels Correctly

Asr majlis – Tuesday 17<sup>th</sup> Ramadhaan 1435 / 15<sup>th</sup> July 2014

Just as the sun is a manifestation of Allah Ta‘ala’s quality of giving light, the shaikh is a manifestation of His quality of giving guidance. In order to derive benefit from the sun, one’s solar panels need to be placed correctly. Similarly, one needs to place the panels of his heart correctly to derive benefit from the guidance of the shaikh.

## Method of Acquiring a Special Relationship with Allah Ta‘ala

Asr majlis – Wednesday 18<sup>th</sup> Ramadhaan 1435 / 16<sup>th</sup> July 2014

Hazrat Moulana Ashraf ‘Ali Thaanwi (rahmatullahi ‘alaih) has explained that a person needs to do two things and abstain from two things in order to acquire a special relationship with Allah Ta‘ala. The two things to do are abundant zikr and constant obedience, and the two things to abstain from are sins and vain things.

Then one more aspect is extremely beneficial, and that is a long companionship with your shaikh.

## Trust and Faith in the Shaikh

Asr majlis – Wednesday 18<sup>th</sup> Ramadhaan 1435 / 16<sup>th</sup> July 2014

One needs to have a very high level of trust and faith in his shaikh. He needs to believe that he is the best person for my needs. The reason for this is that a person can only be productive when his mind is settled and he is not confused. Hence if he does not believe his shaikh to be the best for him, he will constantly be in a state of confusion, wondering whether he is the right person. In this way he will not be able to progress.

## Become like a Seed

Asr majlis – Wednesday 18<sup>th</sup> Ramadhaan 1435 / 16<sup>th</sup> July 2014

As far as possible, a person needs to regard himself as a total non-entity. He needs to completely annihilate himself, his knowledge and his opinions.

Like a seed; when it allows itself to be buried and completely annihilated, it becomes so productive that it bears thousands of fruit which are then exported throughout the world. However if it is not prepared to be buried and trampled, it would not be of any benefit.

## Responsibility of the ‘Ulama

Asr majlis – Thursday 19<sup>th</sup> Ramadhaan 1435 / 17<sup>th</sup> July 2014

The philosophers used philosophy in order to defend and promote their wrong beliefs. Hence the ‘Ulama of their time had to learn philosophy and use it to combat them and save the beliefs of the masses.

Likewise, in every era there would be deviant groups that would try to deface the true deen. It would be the responsibility of the ‘Ulama of that age to explain the reality to the people so that the deen that is passed on to the coming generations is not diluted and distorted. The ‘Ulama cannot become over awed by the abundance of wrong or by the large number of its perpetrators.

When the ‘Ulama explain the wrong in anything, they cannot be blamed for causing problems. Just as a doctor only declares that a

person is dead, they only explain that certain acts constitute kufr. Hence one cannot blame them that they are making the people kaafir. Otherwise he would have to also say that the doctors are killing the people.

## Du‘aa

Night majlis – Thursday 20<sup>th</sup> Ramadhaan 1435 / 17<sup>th</sup> July 2014

The hadeeth speaks of du‘aa being the essence of ‘ibaadat. In fact, one hadeeth states that du‘aa itself is ‘ibaadat. Apart from the various forms of ‘ibaadat that we do, we still need a way to secure the favours of Allah Ta‘ala. So this is through du‘aa.

Allah Ta‘ala teaches us the manner of du‘aa via the incident of Zakariyya (‘alaihis salaam). The first aspect is that it was “nidaa-an khafiyya” – he was not shouting out to Allah Ta‘ala and demanding from Him, rather it was silent with humility. The second aspect is that he expressed his weakness and inability – “My bones have become feeble and my hair has turned white.” We also need to show our weakness to Allah Ta‘ala, that we are always in need of Him. The third aspect is that we build our hope in Allah Ta‘ala – “I have never been turned down by You, O my Rabb.”

Du‘aas are always answered, they are never rejected. It is just that some du‘aas take time to materialise. It is like different seeds that you plant. Some may take one year to bear fruit and some may take ten to fifteen years. One should therefore go on begging from Allah Ta‘ala. And Allah Ta‘ala loves the tears of His servants. Therefore, at times there is a delay in the du‘aas being answered.

## Sustenance that is Just Enough

Night majlis – Thursday 20<sup>th</sup> Ramadhaan 1435 / 17<sup>th</sup> July 2014

The hadeeth says that the best person is he whose sustenance is just enough, it is not too much nor is it too little. In this lies one's safety. If it was too much, then it can lead to haughtiness and pride. It has a negative impact on one's children as well. With an abundance of wealth, they become lazy and end up as delinquents. Likewise, if it is too little then one will begin stretching out his hand before others. But if the sustenance is just enough allowing a person to break even, then his heart is at ease, he has humility and his children also turn out to be hard-working.

## Being Lovable

Night majlis – Thursday 20<sup>th</sup> Ramadhaan 1435 / 17<sup>th</sup> July 2014

We speak of succession plans and security plans, but the best is what Allah Ta‘ala grants. Zakariyya (‘alaihis salaam) asked that his child be “radhiyya” – lovable, i.e. beloved to Allah Ta‘ala and the people.

If a person is loved by all, his family members and outsiders, then even if he does not have material security plans, but the warmth that he will receive will be far greater.

## **Our Response to the Plight of the Ummah**

**Night majlis – Thursday 20<sup>th</sup> Ramadhaan 1435 / 17<sup>th</sup> July 2014**

We see and listen to the reports of the oppression being meted out to the Muslims in various parts of the world and we then take out processions and marches. But it makes no difference.

What we really need to do is beg Allah Ta‘ala for His assistance and aid. Further, we will have to behave and conduct ourselves in such a manner that we find a place in the hearts of the rulers.

## **Knowledge is not Sufficient**

**Asr majlis – Friday 20<sup>th</sup> Ramadhaan 1435 / 18<sup>th</sup> July 2014**

The Quraan Shareef speaks about two learned people who were misled, viz. Bal‘am Baa‘ooraa and Ka‘b bin Ashraf.

Hazrat Mufti Shafee’ Saahib (rahmatullahi ‘alaih) says that this teaches us that knowledge is not sufficient. Rather together with knowledge, rectifying one’s inner-self is necessary.

## **Inspirations are Favours**

**Asr majlis – Friday 20<sup>th</sup> Ramadhaan 1435 / 18<sup>th</sup> July 2014**

Initially when a person does a wrong, there is reluctance and hesitation. This is a favour of Allah Ta‘ala which needs to be appreciated and taken advantage off.

When a person ignores this inspiration a few times, it stops and then he does not feel anything in doing the worst of sins. On the other hand, if he appreciates it, he will be blessed with more of these inspirations.

## Temptation

Asr majlis – Friday 20<sup>th</sup> Ramadhaan 1435 / 18<sup>th</sup> July 2014

The whole trial is that of resisting of temptation. This temptation comes in various ways. Sometimes it is in what we look at, what we listen to, or even what kind of deals we get involved in. If we leave out temptation, 90% of the battle is won.

## Love of Allah Ta‘ala

Night majlis – Friday 21<sup>st</sup> Ramadhaan 1435 / 18<sup>th</sup> July 2014

If we develop the true love of Allah Ta‘ala then deen will become extremely easy to practice and we will be able to overcome all hurdles.

## Going to the Source

Night majlis – Friday 21<sup>st</sup> Ramadhaan 1435 / 18<sup>th</sup> July 2014

In the world, the system of Allah Ta‘ala is that there is a source for everything and one will have to respect that system.

If you wish to acquire secular education then you will enrol in a school and go to university. A person wishes to become a doctor, he will go to medical college. Likewise, for acquiring piety you will have to sit in the company of the pious.

## Allah Ta‘ala’s Mercy and Expressing Remorse

Night majlis – Friday 21<sup>st</sup> Ramadhaan 1435 / 18<sup>th</sup> July 2014

Allah Ta‘ala’s mercy is unrestricted and limitless. It is like an ocean without shores. His mercy is for everyone.

When a person expresses remorse and regret over his wrongs, Allah Ta‘ala becomes extremely pleased with such a person.

## Attaining Piety in Comforts

Night majlis – Friday 21<sup>st</sup> Ramadhaan 1435 / 18<sup>th</sup> July 2014

People of the past would give up their comforts and riches to attain piety. However, for weak people like us who cannot make such a drastic change, then there is still a chance for us as well.

The hadeeth speaks of those with whom Allah Ta‘ala is pleased. They are the ones who lie on their soft cushions and beds but they still remember Allah Ta‘ala.

## Linking up with Allah Ta‘ala

Asr majlis – Saturday 21<sup>st</sup> Ramadhaan 1435 / 19<sup>th</sup> July 2014

The goal and ambition of a believer is to link up with Allah Ta‘ala. Everything else in his life is by the way.

The example of this is that if a person has a very smart looking phone, but no connection, it is worth nothing. On the other hand, if his phone is not so smart looking, but it has all the connections, it is of benefit.

The hadeeth teaches us that two things are very effective in connecting us with Allah Ta‘ala: (1) Silence, and (2) Good Character.

## Being Casual in the Graveyard

Asr majlis – Saturday 21<sup>st</sup> Ramadhaan 1435 / 19<sup>th</sup> July 2014

It is very disgusting to see people laughing, joking and talking in the qabrustan (graveyard). This is a time for deep reflection and du‘aa for the deceased. This behaviour is also being very inconsiderate to the family of the deceased. How would you feel if your near one passes away and people behave in this manner?

## Your Kindness will be Remembered

Asr majlis – Saturday 21<sup>st</sup> Ramadhaan 1435 / 19<sup>th</sup> July 2014

Once you pass away, people will remember you for the good you did to others and not for your good clothes, good home etc.

We need to be kind and spend on others and not only worry about ourselves. If we take our children to visit our relatives and the sick, they will understand that this is also their deeni duty.

## Two Good Qualities of the Women of the Past

Asr majlis – Saturday 21<sup>st</sup> Ramadhaan 1435 / 19<sup>th</sup> July 2014

The people of the past had some very good values. Although certain things were not right, by and large their conduct was flavoured with the Islamic spirit.

Two things were outstanding in the women of the past. One was that if they prepared something special, they would share it with their neighbours and relatives. The second thing was that their dressing was extremely modest.

These two things are becoming extinct nowadays and we need to revive them.

## Meaning of “Sadaqah Increases Wealth”

Night majlis – Saturday 22<sup>nd</sup> Ramadhaan 1435 / 19<sup>th</sup> July 2014

The Quraan and hadeeth say that by giving sadaqah, we will get an increase in our wealth. However, if a person has one million and he gives one hundred thousand in sadaqah then he will not find it increasing. Instead, it will decrease to nine hundred thousand. This is what our minds and eyes will tell us, that it has decreased and there is no increase. However, the reality is that our eyes may see wrong and our minds may reason incorrectly, but the words of

Allah Ta‘ala and Rasulullah (sallallahu ‘alaihi wasallam) can never be wrong.

So what does this increase mean? (1) The sadaqah will be a means of our wealth being protected from being destroyed, through theft etc. (2) The sadaqah will safe guard the wealth from being wasted and spent incorrectly. In essence, much good will be gained through the wealth.

We have to understand that this wealth is not just to amass and hoard. It has to be spent on the creation of Allah Ta‘ala. Mufti Shafee’ Saahib (rahmatullahi ‘alaih) used to keep aside one-tenth of his savings and whenever the need arose he would give sadaqah from that amount.

## Learning how to Rectify a Wrong

Asr majlis – Sunday 22<sup>nd</sup> Ramadhaan 1435 / 20<sup>th</sup> July 2014

Enjoining good and forbidding evil is compulsory. However, there are different approaches that need to be used for this. This will be learnt by sitting in the company of the mashaayikh and being in constant contact with them. They will show us application. Otherwise, we may try to rectify one thing, but open the door to ten other wrongs.

## Correcting One’s Household

Asr majlis – Sunday 22<sup>nd</sup> Ramadhaan 1435 / 20<sup>th</sup> July 2014

Sometimes we become over concerned about correcting others and

neglect our own family and household, whereas in numerous verses, the Quraan Shareef commands us to instruct our family members.

When the home environment is right then a person remains motivated and speaks from a point of strength. Otherwise he may become slack or people may say that if what he is inviting to is right, why aren't his family members practising on it?

## Constant Contact with the Shaikh

Asr majlis – Sunday 22<sup>nd</sup> Ramadhaan 1435 / 20<sup>th</sup> July 2014

Spending a little while in the company of one's shaikh is not sufficient. We think that by spending one i'tikaaf we will complete all the stages of sulook. However, this is only like a scanning machine, where a person's weaknesses and faults are pointed out. Thereafter he will have to keep constant contact to correct and rectify them.

## Being Self-Opinionated

Asr majlis – Sunday 22<sup>nd</sup> Ramadhaan 1435 / 20<sup>th</sup> July 2014

The hadeeth explains that one of the major problems before Qiyaamah is that people will become self-opinionated. When a person feels that I am not competent enough then he will keep asking his elders. But when he feels that I can read in between the lines and I can understand it by myself, he will not ask.

This amounts to ‘ujb (self-admiration), which is a major problem and obstacle on the path of progress. It is so serious that in the Battle of Hunain, the Sahaabah (radhiyallahu ‘anhum) had to suffer because of it.

## **Etiquettes of Women**

Night majlis – Sunday 23<sup>rd</sup> Ramadhaan 1435 / 20<sup>th</sup> July 2014

Allah Ta‘ala discusses several etiquettes of women in the beginning of the 22<sup>nd</sup> para.

The first etiquette is that they should not talk in soft and luring tones. Women are naturally blessed with attraction. Hence it is likely that if they speak in such tones, that strange men may get attracted to them.

The second aspect is that they should remain within the confines of their homes. For 20 centuries women lived comfortably within their homes. They did not find the need to venture out. It is only now in the 21<sup>st</sup> century that they have come with the excuse that what if she is divorced etc., then she will have some form of a support.

The third aspect is that women should not expose their beauty as was the case in the former period of ignorance. Prior to Islam, the women would also emerge with their body parts exposed. Presently we are experiencing the latter period of ignorance.

## A Woman's Place

Night majlis – Sunday 23<sup>rd</sup> Ramadhaan 1435 / 20<sup>th</sup> July 2014

Everything looks good in its place. If the followers go ahead of the imaam in salaah, their salaah will not be accepted. However, it was only a matter of them changing their place. Likewise, a woman's place is inside the home. As long as she remains within the home she preserves her respect and honour. Once she leaves and goes out, she becomes public property. Her respect and dignity is then lost.

## Pious Mother

Night majlis – Sunday 23<sup>rd</sup> Ramadhaan 1435 / 20<sup>th</sup> July 2014

When you find a pious man then most of the time it is on account of the piety of his mother. She is the one who instils values in the child, moulds him and later allows him to develop and become a pious person.

## Imitating Disbelievers

Asr majlis – Monday 23<sup>rd</sup> Ramadhaan 1435 / 21<sup>st</sup> July 2014

Islam is absolutely pure. It cannot tolerate that other cultures and religions be merged or mixed with it.

Ebrahim ('ala'ihis salaam) very clearly explained to his people that we are totally different from you and have nothing to do with

your beliefs and ways. There will be perpetual enmity between us until you conform to our standards. Allah Ta‘ala says that this is a beautiful example for you to follow.

We are not allowed to have a friendship with the disbelievers or to imitate them in their ways. There are different levels of this. One level is that if something is an outstanding feature of theirs, then although it may be permissible in Islam, it would be prohibited. The example of this is urinating while standing. Although in principle it may be permissible, but since it has become an outstanding feature of the disbelievers, it would be forbidden.

Now we need to ask ourselves that shaking hands using only one hand or not wearing a topee, who's ways are these? The answer is obvious, that these are outstanding features of the disbelievers. Hence although in principle they may be permissible, they would be prohibited.

## Kindness and Justice

Asr majlis – Monday 23<sup>rd</sup> Ramadhaan 1435 / 21<sup>st</sup> July 2014

Islam is second to none in showing kindness and compassion. We are commanded to be kind to every living creature, let alone human beings. Muslims showed kindness and upheld justice even when dealing with their enemies at the time of war. There are numerous examples of this nature in the life of Rasulullah (sallallahu ‘alaihi wasallam).

A person can make big claims about himself, but his real personality comes out when he is in a crunch and there is a clash.

Rasulullah (sallallahu ‘alaihi wasallam) showed exemplary character to his enemies even at these crucial moments.

Rasulullah (sallallahu ‘alaihi wasallam) accepted the partial terms of the disbelievers in Hudaibiyyah although the Sahaabah (radhiyallahu ‘anhum) were prepared to fight. This explains to us that Muslims are not people who love fighting and killing, rather this is done only as a last resort.

## Milk Fund

**Night majlis – Monday 24<sup>th</sup> Ramadhaan 1435 / 21<sup>st</sup> July 2014**

In most modern countries the government has a milk fund, where an allowance is given for infant children. However, this is not something that came up recently. Rather, it is something that the West has taken from Muslims. It was actually in vogue from the time of the Sahaabah (radhiyallahu ‘anhum).

## Caring for Others

**Night majlis – Monday 24<sup>th</sup> Ramadhaan 1435 / 21<sup>st</sup> July 2014**

A Muslim’s way of life is that he lives and lets others live and he enjoys and lets others enjoy. We should not be concerned for ourselves only. We should have others at heart as well.

It is the capitalist system that makes one concerned of oneself only. Therefore, if there is an abundance of a food product they will be able to dump tons of that product despite the multitudes that

are in need. On the contrary, the Islamic teaching is that one cannot sleep whilst his neighbour remains hungry.

Nowadays the mindset that we have is that whatever extra we have should be spent on ourselves only. We will go for ‘umrah trips and on holidays but not see to the plight of the poor. We need to prioritise ourselves.

Some people complain that these are the same people that shoot and kill us. So why should we spend on them? This is incorrect because in every community there will be bad elements. But on account of those few we cannot write off all of them.

The way of the people of the past was that they would always feed and take care of others. And this in fact is the teaching of the hadeeth where Nabi (sallallahu ‘alaihi wasallam) had encouraged feeding.

## Consideration for a Sinner or Disbeliever

Asr majlis – Tuesday 24<sup>th</sup> Ramadhaan 1435 / 22<sup>nd</sup> July 2014

The Quraan Shareef permits us to show some outward consideration to the disbelievers in order to save ourselves from their evil and cruelty. For example if a person of influence may implicate one unnecessarily, it would be permissible to use some words of respect for him etc. This would be a mere outward display of respect and not true respect and love.

It is also permissible to show consideration to someone in order to draw him closer to Islam or to Allah Ta‘ala. Rasulullah (sallallahu ‘alaihi wasallam) gave lots of wealth to certain new Muslims to draw them closer.

This is also a hallmark of the mashaayikh that they show consideration to certain people who are not so committed to deen in order to bring them closer. They may even show consideration and respect to a beardless person to win him over. Since their intention is great, it will be permissible and will not fall under the ambit of the prohibition of respecting a sinner. We should not just jump to conclusions and say that they are discriminating. They may have noble intentions for doing so.

A very serious issue is when a person shows consideration and respect to a disbeliever and has a compromising approach in order to secure some material benefit. For example, a person joins his Hindu business counterpart in his celebrations and customs because of business interests.

## Meaning of “Muraaqabah”

Night majlis – Tuesday 25<sup>th</sup> Ramadhaan 1435 / 22<sup>nd</sup> July 2014

We hear the word “muraaqabah - meditation and reflection”, but what does it mean?

In essence it is to engage the mind in a thought that will bring one closer to Allah Ta’ala. For example, contemplating over the grave or Jannah and Jahannam etc.

Allah Ta’ala speaks of the intelligent ones. They are the ones who apart from zikr, also contemplate and reflect over the greatness and majesty of Allah Ta’ala in His creation. It is this reflection that brings about a whole revolution in one’s life.

## Abstention from Sin

Night majlis – Tuesday 25<sup>th</sup> Ramadhaan 1435 / 22<sup>nd</sup> July 2014

Muhammad bin Ka'b Qurazi (rahmatullahi 'alaih) said that the greatest 'ibaadat is abstention from sin. If a person fulfils the faraaidh, waajibaat and sunnats and does not do much nafl, but at the same time he abstains from sins then this is in fact a great achievement.

It is like a labourer who is punctual and does whatever instructions he receives. He will earn the favour of the employer. On the contrary if the labourer does some of the instructions received and carries out things against the desire of the employer, then he will not be respected and honoured.

## Wealth and Women

Night majlis – Tuesday 25<sup>th</sup> Ramadhaan 1435 / 22<sup>nd</sup> July 2014

Among the greatest trials are that of wealth and women. Nabi (sallallahu 'alaihi wasallam) has already forewarned us regarding these two in the hadeeth.

The trial of women is such that it just lasts for a short duration of time. Once a person resists this temptation, the rest then becomes extremely easy for him.

## **Enhancing the Love of Allah Ta‘ala**

Asr majlis – Wednesday 25<sup>th</sup> Ramadhaan 1435 / 23<sup>rd</sup> July 2014

The element which really expedites one’s progress in this path is the element of love for Allah Ta‘ala. It needs to be developed and enhanced. This could be done by us pondering over the favours of Allah Ta‘ala.

When we partake of our meals, we should ponder over the numerous bounties of Allah Ta‘ala that are contained within one meal. So many systems work together in order for one morsel to come to us. At times, the ingredients for one morsel may have come from 6 different countries. Then the food is served to us with so much of respect and love, together with the different varieties of food that we enjoy in one meal, more so in the month of Ramadhaan.

When we ponder over all these favours and our not being deserving of them, the love of Allah Ta‘ala will increase in our hearts.

## **Benefit of the Company of the Lovers of Allah Ta‘ala**

Asr majlis – Wednesday 25<sup>th</sup> Ramadhaan 1435 / 23<sup>rd</sup> July 2014

If we join the company of the lovers of Allah Ta‘ala, we will also be blessed and favoured. The third class of a train reaches wherever the first class reaches. A dog is impure and najis. However the dog that accompanied the Ashaab-e-Kahf (people of the cave), who

were a group of lovers of Allah Ta‘ala, became so valuable that it has been mentioned in the Quraan Shareef which will be recited even in Jannah.

## Loyalty of the Horse

Asr majlis – Wednesday 25<sup>th</sup> Ramadhaan 1435 / 23<sup>rd</sup> July 2014

Allah Ta‘ala takes an oath on the horse and its loyalty in Surah Wal-‘aadiyaat. The master merely feeds it and takes a little care of it, yet it is prepared to risk its life and do anything for him. Now when Allah Ta‘ala has created us and does everything for us, how much more loyal aren’t we supposed to be to him?

## Constantly Focusing Towards Allah Ta‘ala

Asr majlis – Thursday 26<sup>th</sup> Ramadhaan 1435 / 24<sup>th</sup> July 2014

The oyster waits with its mouth open. When a raindrop gets into it, after some time it becomes a pearl. In the similar manner we need to constantly focus towards Allah Ta‘ala. Our attention, concern and concentration needs to be towards Him in all conditions.

There must be a constant cry. During our private time or when we are driving alone, we should be crying from our hearts and engaging in zikr. We never know which zikr will be accepted and when that lucky moment may come and His grace may engulf us.

We should not look at our limitations, rather we should focus at the shore-less ocean of Allah Ta‘ala’s power. Let your heart be with

Him no matter what your condition may be. Even if you are in sin, focus towards him.

## **“I am the Slave of Allah Ta‘ala”**

Asr majlis – Thursday 26<sup>th</sup> Ramadhaan 1435 / 24<sup>th</sup> July 2014

Hazrat Mufti Mahmood Hasan Gangohi Saheb (rahmatullahi ‘alaih) had a frame in his room in which “Ana ‘abdullah (I am the slave of Allah Ta‘ala)” was inscribed. This serves as a constant reminder that Allah Ta‘ala has the right to command and I have the duty to obey. This duty should be with beauty as well. That is we should carry out our duties happily and not grudgingly.

## **Death is Indiscriminate**

Asr majlis – Friday 27<sup>th</sup> Ramadhaan 1435 / 25<sup>th</sup> July 2014

Death is indiscriminate. It takes anyone at any time. There is a sequence for coming into this world, i.e. first the grandfather, then the father and then the son. However, with regards to leaving, there is no system. The grandson may pass away while the grandfather is still living.

## A Pleasant Return Journey

Asr majlis – Friday 27<sup>th</sup> Ramadhaan 1435 / 25<sup>th</sup> July 2014

We all have to return to Allah Ta‘ala. However, what we need to see is how can we make the return journey enjoyable and pleasant?

The answer is simple: Make your life pleasant and beloved to Him, and He will make your end pleasant and enjoyable to you.

Some people pass away in such a blessed manner, as if they had requested the angel of death to take their soul in that way. These things happen even up to this day but generally to those whose hearts are very clean. We just need to make slight adjustments to our eyes, ears, tongue and heart.

When a person’s soul is totally compliant to the commands of Allah Ta‘ala and happy with Him, at the time of death he is told: “O compliant soul! Return to your Rabb in a condition that you are pleased with Him and He is pleased with you. Enter among my pious servants and enter my Jannah

.”

## Precision in Narrating

Asr majlis – Saturday 18<sup>th</sup> Zul Qa’dah 1435 / 13<sup>th</sup> September 2014

Allah Ta‘ala instructs Nabi (sallallahu ‘alaihi wasallam) to narrate the narrative of the sons of Aadam (‘alaihis salaam) in precision. The reason for emphasising the aspect of precision is that many people are not cautious in narrating incidents. Sometimes

important aspects are left out and sometimes the whole narrative is distorted and changed.

That is why the Quraan Shareef must be written in the original Arabic script. If the translation has to be written, then it has to also be written with the Arabic script. The Fuqahaa do not allow an independent translation without the Arabic text. Further, you cannot write a transliteration. The reason is obvious. If an independent translation or a transliteration has to be written then after every century it will change and eventually it will be distorted, but if it is with the Arabic then it can always be checked. This is what happened in Christianity where distortions began right from the 2<sup>nd</sup> century.

## Comparing Oneself to Others

Asr majlis – Saturday 18<sup>th</sup> Zul Qa'dah 1435 / 13<sup>th</sup> September 2014

It happens in life that man is prone to compare himself with others. If he does not have what others have then he feels that he has to have it.

This comparison starts off in things of excellence. But then there are some things that are of real excellence, and some things are of imaginary excellence. Unfortunately, when we don't have a standard then we will make our own standard for excellence, and we will begin comparing ourselves in things that are of no excellence.

Some favours are such that they are not within one's choice but they are of significance. For example, nubuwwat is significant but not within one's choice. It is by the pure selection of Allah Ta'ala,

not by the election of people. Hence, there is no benefit in aspiring for it. On the other hand, some favours are within one's choice. For example, the qualities of generosity and righteousness. In this, one can compare himself with others and aspire for the same.

## Taqwa

Asr majlis – Saturday 18<sup>th</sup> Zul Qa'dah 1435 / 13<sup>th</sup> September 2014

People speak of an investment which they would then use for charitable courses. This is something commendable, but is there something beyond this and greater? Yes, it is taqwa.

Taqwa has two elements: (1) To be ever concerned of Allah Ta'ala; standing and appearing before Allah Ta'ala and reckoning. (2) Restraint. One will not be impulsive, but he will check each action. He won't take a chance.

Among the final advices of 'Umar bin 'Abdul 'Azeez (rahmatullahi 'alaih) was: "I admonish you with taqwa, for acceptance is only for the people of taqwa; people who talk of it are plenty and those who practise it are few."

Hazrat 'Aamir bin 'Abdullah (radhiyallahu 'anhu) was crying at the time of his death. When asked the reason for this, he replied that the verse: "Allah only accepts from the muttaqeen" was coming to mind and he does not know whether he will be accepted or not. This aspect of taqwa is very greatly linked to the mubaarak month of Zul Hijjah. Allah Ta'ala says regarding the qurbaani that it is only the taqwa that He accepts and not the meat.

However, this taqwa will not come over night, but we have to be concerned and working in that direction. Look at the person who

killed 99 people. He had the concern and enquired and then practised on it, eventually going in the direction of the town of the pious. En-route he passed away, but on account of his concern and resolve Allah Ta'ala made all systems work in his favour. This is what Allah Ta'ala loves. A person who has this concern scores the best.

## Deficiency in Knowledge

**Asr majlis – Saturday 18<sup>th</sup> Zul Qa'dah 1435 / 13<sup>th</sup> September 2014**

Deficiency in action is a sign of deficiency in knowledge. If the understanding of anything has not gone to the recesses of the heart then the action will also be deficient.

We do not see the consequence of leaving out salaah, listening to music, speaking to and looking at girls, etc. so we do not restrain ourselves, though we may know that it is haraam and impermissible. This then leads to a huge load and burden building up against ourselves.

## A Heart that is Turned Upside Down

**Asr majlis – Saturday 18<sup>th</sup> Zul Qa'dah 1435 / 13<sup>th</sup> September 2014**

In the incident of the two sons of Aadam ('alaihis salaam), the one whose qurbaani was rejected wanted to kill his brother. This happened because his heart was turned upside down.

When the heart is turned upside down the right seems to be wrong and the wrong seems to be right. Hence, when you see the

wrong then accept it straight away. If your father gives you money and you throw it away he will not give you again. So when Allah Ta‘ala gives you an opportunity to do good then make use of it. Allah Ta‘ala will then give you more opportunities.

## Students of the Past

Asr majlis – Saturday 18<sup>th</sup> Zul Qa’dah 1435 / 13<sup>th</sup> September 2014

The difference between the student of the past and of the student of today is that they used to practise on what they learnt. When this happens, Allah Ta‘ala opens the doors of knowledge and understanding. When they learnt about restraining themselves, they did so immediately.

## Even Shaitaan’s Du‘aa was Accepted

Asr majlis – Saturday 18<sup>th</sup> Zul Qa’dah 1435 / 13<sup>th</sup> September 2014

Shaitaan had the recognition of Allah Ta‘ala. When he was rejected and banished from Jannah, he still plucked up the courage to make du‘aa to Allah Ta‘ala to be granted respite and his du‘aa was accepted.

Hence, when someone requests us for du‘aas, how can we say that our du‘aas cannot get answered.

## Asking those who Know

Asr majlis – Saturday 18<sup>th</sup> Zul Qa'dah 1435 / 13<sup>th</sup> September 2014

The Quraan Shareef says that if you do not know then ask those who know Allah Ta'ala best. If we apply our reasoning, then in a case of esaale thawaab we will take 500 copies of Yaseen and stack it in the masjid shelves.

If the Sahaabah (radhiyallahu 'anhuma) also had this type of a mindset then they would not have asked Nabi (sallallahu 'alaihi wasallam), but they asked. A woman asked Nabi (sallallahu 'alaihi wasallam) that she wished to do something for her mother that had passed away. Nabi (sallallahu 'alaihi wasallam) advised her to dig a well.

Hence, we should also seek the mashurah of some senior in such matters. However, there are some things that do not require mashurah, such as when the azaan is called out, then must a person go for salaah or not. These things do not require mashurah for they are obvious.

## The Indispensability of Islam

Asr majlis – Saturday 25<sup>th</sup> Zul Qa'dah 1435 / 20<sup>th</sup> September 2014

Islam is the vehicle of Allah Ta'ala and He will ensure that it continues till the end of time. Anybody who comes in its way will be crushed. If you board it then it is to your advantage and if you remain out of it then you will remain stranded. But your boarding onto it will not add any more beauty to Islam. It does not require

any additional beauty. Rather, it lends towards your beauty. If you jump off then it is not a train smash, for Allah Ta'ala will fill up this train of Islam with others who Allah Ta'ala loves and they love Him.

When 'Abdul Muttalib went to Abraha, Abraha was amazed that he came to negotiate for his animals that were taken and not to negotiate regarding the destroying of the Ka'bah. So 'Abdul Muttalib replied that the Ka'bah has its own Rabb Who will take care of it.

There will always be those who will come in the way of Islam. We hear of all the incidents that are taking place and then fear and panic overcome us. We should remember that Islam cannot be destroyed.

Most of the time, the information that we get is from the media that is controlled by the kuffaar and their whole motive is to create panic and fear and tarnish the reputation of Islam and the Muslims.

## Being Influenced by Kuffaar Culture

Asr majlis – Saturday 25<sup>th</sup> Zul Qa'dah 1435 / 20<sup>th</sup> September 2014

The Quraan Shareef has instructed that we break off our relationship with Jews, Christians, etc. It starts off initially very mild, but kufr has an attraction of its own and though it starts off innocently, it does not stop there. From their clothing, it moves to their ways, culture, and mannerisms. Thus, we find that now women are asked to go out of the home and also earn. This is not Islamic culture and mannerism.

The problem is that man no more understands true and real values. The only value that he knows is monetary value. In a home

situation, the main thing is the interior of the home. If the outside is beautiful but the interior; the electricity, water, etc. are not in order then what is the use of the home. On the other hand, the interior is in order, but the outside is not too splendid, the house is still liveable and comfortable. We should not mix up things.

We send our daughters to school, whether it is a Muslim school or not, but are we worried about the level of their hayaa etc. So where did this come from? It came from the fact that we took these aspects from non-Muslims.

## Confessing One's Wrong

Asr majlis – Saturday 25<sup>th</sup> Zul Qa'dah 1435 / 20<sup>th</sup> September 2014

Today's fitnah is that everything must look Islamic, irrespective of whether it is really Islamic or not. We have changed the names of interest to 'penalty on deferred payment'. We speak about gambling being haraam, but then there is no difference between it and the so called 'halaal' insurance that we find nowadays.

Let us confess our wrong, instead of justifying our wrongs. If we confess, then one day we will get the taufeeq and ability of leaving out the wrong. This is the outstanding aspect of 'Sayyidul Istighfaar'. A person says "aboo'u laka". You are confessing your wrong and this is what Allah Ta'ala loves.

## Two Ways of Protecting Oneself during Times of Confusion

Asr majlis – Saturday 2<sup>nd</sup> Zul Hijjah 1435 / 27<sup>th</sup> September 2014

When the traffic gets completely out of control with cars driving in all directions and in any manner and there is nobody to control it, in fact those who we expected to control it are actually adding to it, then obviously this will lead to chaos and disaster. In such a situation, the most sensible thing to do is to remain indoors, and if you have to travel then go with such a squadron and in such a manner that you can reach your destination safely.

If you look at the global condition presently and more so the prevalent deeni condition, then this is how it seems. The reason being that there are all types of movements that are thriving, and any person who comes up with some new thinking and ideology and supports it with some logical backing, eventually gains support. Everyone takes to it and continues. As a result, people look at and view the Quraan Shareef differently and study situations differently. Hence, there will be no way to come to a proper decision.

The whole world is in a mix up because everyone is giving his own definitions for deen and doing as he wants. A person got married to a Hindu girl. When asked why he did so, he replied that both of them loved each other and he did not want religion to become a barrier in-between. Now this is his understanding.

Thus, when this is the state of affairs you either join a group like the tableegh jamaat and continue with it. Why do they go out in a

group? The reason is that no matter how sincere you may be, but you can always fall into fitnah if you go all alone.

Otherwise, just remain within your home. A buzurg was asked to come to the city centre and benefit the people through his discourses etc. He replied that when the mud is thick then a strong elephant can also slip.

People get influenced with unreliable lectures and websites etc. and their imaan gets corrupt. Eventually they carry out their acts of ‘ibaadat just in order to maintain peace with family and friends, whereas they have no imaan from within. Hence, you have to remain within your home and keep to yourself and only do that which you are certain that it will not affect and influence your imaan.

People may say that you are backwards and not moving with the times, but if this is a means of protecting your deen then it is not being backwards. Once, someone said a similar thing to Hazrat Mufti Mahmood Hasan Gangohi Saahib (rahmatullahi ‘alaih). He replied: “Agar tung-nazri se bud-nazri se bach jaaye to ghaneemat he”. If being narrow-minded resulted in being protected from the incorrect use of the eyes, then this is something great.

## **Remaining within the Parameters of Deen**

Asr majlis – Saturday 2<sup>nd</sup> Zul Hijjah 1435 / 27<sup>th</sup> September 2014

Everything has a boundary and parameter. As long as you are within the limits and boundaries you are respected. If a person barges into your home, you will not allow this because he is encroaching on your property. Similar is Islam; it has its own

boundary. If you overstep and trespass it, then it will result in Islam no more having defined boundaries.

For example, we have jumu‘ah namaaz; it has its boundaries and parameters. If you fulfil it within parameters then it will be valid, otherwise it will not be valid irrespective of the level of sincerity you may have.

Thus, Islam is another name for doing things within boundaries. It is for the individual that he remains within the parameters.

## Levels of Protecting Islam

Asr majlis – Saturday 2<sup>nd</sup> Zul Hijjah 1435 / 27<sup>th</sup> September 2014

Allah Ta‘ala has declared that He will guard and protect Islam. Islam is totally independent. It does not require you. Allah will see that it remains till the end of time and for it to remain He has put checks and balances.

The first level of protection is that the information is preserved in the Quraan Shareef and hadeeth. It has been preserved to such a level that you cannot even write an independent translation of the Quraan Shareef without a parallel Arabic script. The distortion in the Original Testament and the Gospel came about because the original was forsaken. Now you cannot verify and check its accuracy. Secondly, our children recite and memorise the Quraan Shareef, and they read it in the dialect of Arabs and in their manner. On the other hand, take any other language and try to memorise it; it is impossible to memorise even 2 or 3 pages.

Then the next level of preservation was through the Sahaabah (radhiyallahu ‘anhum). The hadeeth says that there will be a group

that will stand for the preservation of the truth and Islam, till the Day of Qiyaamah. Look at namaaz, zakaat, hajj, roza, etc. we can say very safely that we are doing exactly as Nabi (sallallahu ‘alaihi wasallam) had taught. Can you show any other religion that can claim that they are doing exactly as their Nabi had done? So at every level there is a guard.

In order to save any religion or way, its structures will have to be preserved and it will have to be defined. Allah Ta‘ala and Nabi (sallallahu ‘alaihi wasallam) had defined every aspect of deen so that nobody can come and redefine it, as we have it nowadays that people want to redefine deen. One is the dictionary and literal meaning and the other is the meaning coming from above. The word ‘salaah’ literally means du‘aa. So someone can say that I am making du‘aa, hence, I am practising the command of salaah. So what else do you want from me. He then looks at zakaah, and its literal meaning is to purify. Hence, he says that I am bathing twice a day, therefore I am practising on the command of zakaah. We will say that we have to go by the definitions given by Allah Ta‘ala, His Rasul (sallallahu ‘alaihi wasallam) and the Sahaabah (radhiyallahu ‘anhuma).

The work of the Sahaabah (radhiyallahu ‘anhuma) was that they preserved these definitions. Hence, when they preserved it, there can be nobody who can distort it. They were then followed by the imaams who codified it. When they codified the various aspects of deen, nobody can now add anything from his side. If the imaams had not codified it then every person could have given his own definitions and people would have made inroads into Islam.

When a person moves away from the codifications of the imaams he is taking a big chance because he has just seen a few texts and leaving out many others.

For example, regarding the sunnats of fajr, one hadeeth says that even if you are being dragged by horses then too don't leave it. Another hadeeth states that once the namaaz commences the only namaaz that you can perform is the fardh. In yet another hadeeth Nabi (sallallahu 'alaihi wasallam) is reported to have said that once dawn sets in, the only salaah that you can read is the fajr salaah; you cannot read anything else until sunrise. Hence, in the case of where a person enters the masjid and the imaam has already commenced his salaah, what is the musalli supposed to do regarding his sunnats.

Now there appears to be a contradiction between these ahaadeeth. So Imaam Abu Haneefah (rahmatullahi 'alaih) after studying all the relevant ahaadeeth states that if there is sufficient time to perform the sunnats without missing the jamaat entirely then you will perform the sunnats first and thereafter join the jamaat, and if the jamaat salaah will be missed by performing the sunnats you will then join the jamaat, and if you so wish you may perform the sunnats after sunrise.

## **Not Following the Correct Procedure in Explaining the Quraan Shareef**

Asr majlis – Saturday 2<sup>nd</sup> Zul Hijjah 1435 / 27<sup>th</sup> September 2014

In the footnotes of the translation of the aayat: “innallazeena aamanu wallazeena haadoo...” Yusuf ‘Ali writes that Islam recognises truth in all forms, provided it is supported with sincerity, reasoning and sound conduct and character.

So his conclusion is that everyone is right, for a Hindu can say that he has sincerity and sound conduct and reasoning. Everyone can say the same thing. It may sound that he did a great service by translating the Quraan Shareef, but his footnotes did a great disservice. So where did he go wrong?

It is a principle in tafseer that in understanding the Quraan Shareef, you will refer to those aayaat which explain others, then the ahaadeeth of Nabi (sallallahu ‘alaihi wasallam) that explain the verses and then the explanation of Sahaabah (radhiyallahu ‘anhuma) who were present at the time of revelation, because they understood the context. Without the context, you will not know its correct application.

On one occasion, the Sahaabah (radhiyallahu ‘anhuma) besieged a fortress and at that time a Muslim threw himself into the enemy lines. Seeing him doing this, someone commented by reciting the aayat: “*Laa tulqoo bi aydeekum ilat-tahlukah*” (do not throw yourselves into destruction.) On hearing this, Hazrat Abu Ayyoob Ansaari (radhiyallahu ‘anhu) remarked that this was actually revealed regarding the Ansaar who at a certain point in time felt that Islam and the Muslims were quite settled; hence they could now attend to their orchards and remain relaxed without any need to strive further. So this aayat was revealed implying that not striving for deen is actually putting oneself into destruction. Hence, without the Sahaabah (radhiyallahu ‘anhuma) the context of the aayat cannot be understood.

Coming back to Yusuf ‘Ali’s footnote, his problem was that he bypassed the definitions of the Quraan Shareef and Nabi (sallallahu ‘alaihi wasallam). So this was his down fall. If what he was saying is true, then what was the need for Nabi (sallallahu ‘alaihi wasallam) to invite the Christians and others to Islam. They could have said

that we are sincere and recognise the truth. The Jews were killed and expelled from Madeenah Munawwarah. They could have also said that we are sincere and recognise the truth. Every Nabi that had come in the past and brought some change to the previous sharee'ahs, had instructed their nations to accept those changes. Those who did not accept it, war was waged against them.

Just as namaaz, roza, hajj etc. have definitions, so too does imaan have a definition. So we will look for it in the Quraan Shareef. Allah Ta'ala says: "*fa in aamanoo bi mithli maa aamantum...*" - If your imaan conforms to the criteria of imaan i.e. the imaan of the Sahaabah (radhiyallahu 'anhuma) then you are right and on track, and if you do not conform then you are off the path. So the Sahaabah (radhiyallahu 'anhuma) are the standard. What was their imaan? It was to believe in Allah Ta'ala, all the Ambiyaa ('alaihimus salaam), the angels and the last day. Further, we do not discriminate the Ambiyaa ('alaihimus salaam) where we believe in some and reject some.

If merely believing in Allah Ta'ala and the last day was sufficient for one's salvation then why was Shaitaan rejected, for he also believed in Allah Ta'ala and the Day of Judgement. Hence, all these discrepancies came about because of self-study.

Someone may ask that why do we have to speak of the wrong of this person and not his good. The answer is that look at Imaam Bukhaari (rahmatullahi 'alaih). He speaks against the Mu'tazilah and Jahmiyyah and other deviant sects. Hence, he did not only speak of the good of people, for everything has negatives and positives. Without understanding the negatives you will not be able to understand the positives. So you have to show both in order for a person to remain on line.

## Knowledge and the People of Knowledge

Asr majlis – Saturday 2<sup>nd</sup> Zul Hijjah 1435 / 27<sup>th</sup> September 2014

Allah Ta‘ala has created knowledge and has also created people who will preserve deen such as the Ambiyaa (‘alaihimus salaam). You need both to reach to the true ends.

The Jews felt that they had knowledge and they did not require the Ambiyaa (‘alaihimus salaam). Therefore, when the Ambiyaa (‘alaihimus salaam) admonished them for their wrongs they killed the Ambiyaa (‘alaihimus salaam), whereas this is totally incorrect.

For that matter, in any field or science, book knowledge is insufficient. You need the guidance of an experienced person in that field. Just having a recipe book is insufficient; you require the guidance of an experienced cook. So when a simple thing like cooking cannot be perfected without a guide, then how can you just suffice on the Quraan Shareef?

## Different Approaches to Reformation

Asr majlis – Saturday 23<sup>rd</sup> Zul Hijjah 1435 / 18<sup>th</sup> October 2014

A shaikh-e-tareeqat has to be a mujtahid. This means that he has to investigate every case individually and then work out the program for the individual.

There are different approaches to reforming an individual that were adopted by the Chishtiyyah and Naqshbandiyyah. It is like the difference between a doctor and a hakeem. The approach of the past hakeems was that they would diagnose the illness and attempt

to remove the illness. As the illness is removed the body regains its strength since it is the illness that is preventing the energy from building. The doctor looks at it differently; he provides the patient with energy and in turn the energy will push out the illness. Both are mujtahids and experts in their field and they have specialised.

In tareeqat and sulook, the same applies. The Naqshbandi approach is to provide the energy. Hence, in the past they would start off with zikr as soon as the person comes to the khanqah.

The Chishtiyyah in the past would remove the illness first. In their understanding, the greatest problem is pride, so they will use some technique to expel it. But they do not spell it out to the mureed that this is the technique. So at times, the shaikh will test him unawares and try to bring this tawaadhu' within him and wipe out the pride. From the very beginning of this journey the shaikh will try to instil fana (annihilation and humility) and the deeper it gets the more the progress. It is like piling when constructing a building. The deeper you go down the higher the building. Then the shaikh will assess the capacity and ability of the mureed, and examine his level of commitment. Accordingly, a program will be worked out.

For example, under normal circumstances wealth is permissible if it is used correctly. Now you get a situation of the Ashaabus Suffah. They were those Sahaabah (radhiyallahu 'anhuma) who had dedicated themselves entirely for learning deen from Nabi (sallallahu 'alaihi wasallam) and remaining in the masjid all the time. This was their only motive, hence people viewed them differently. Others were still engaged in their businesses etc. On the other hand, the needs of the Ashaabus Suffah were seen to by the other Sahaabah (radhiyallahu 'anhuma). Hence, they were not

allowed to keep any wealth with them as they had made this type of a commitment.

The thing that we have come to learn here at a khanqah is humility and servitude. It is the most priceless thing in the kingdom of Allah Ta'ala, for in the heavens there is only honour and respect. So it is a rare commodity. Therefore, it fetches such a high price and the place to display it is in this world. However, this humility has to be real; it should not be a mere verbal utterance. Your behaviour should display it.

In the Chishtiyyah this is the first thing that the shaikh wants; to break yourself. This is termed as fasl and wasl. He breaks away some things from you and takes it out of your system and then he puts certain things into your system. Initially the Chishtiyyah would take out all the evils and they would earmark hubb-e-jaah (love for recognition) and hubb-e-maal (love for wealth). These are the two main obstructions in the path of one's progress.

When one has recognition and wealth, he begins to feel that he has all the might and clout. After all, what was the problem and downfall of iblees. He had 'ibaadat, 'ilm and the recognition of Allah Ta'ala to his credit. However, what he lacked was this humility or 'ishq and love. Had he had love and humility he would have complied immediately without questioning.

Every other problem stems out from these two. Shaitaan had malice and jealousy for Aadam ('alaihis salaam) because of pride. Even gheebat is a product of pride, for you will not backbite about someone who is much senior than yourself for you recognise his superiority. But if it is a contemporary then one feels that he is lower than me and one backbites about him.

So this is the program where you will have to detach from all vices and then attach yourself to Allah Ta'ala. Pride and all other

evils have to be removed, but through the help of someone who knows how to do go about doing it. And it does not come out overnight. You had it in your system for so long, hence it will take some time before it is removed.

## Allah Ta‘ala is not Subject to a System

Asr majlis – Saturday 23<sup>rd</sup> Zul Hijjah 1435 / 18<sup>th</sup> October 2014

If you want something to happen then there is a procedure to follow to achieve it. If you follow it then you will come through, but Allah Ta‘ala Himself is not subject to any system. This is the system of Allah Ta‘ala. Your work is to join the line and then it is the choice of Allah Ta‘ala as to who He gives preference and there can be no questions asked.

It is like a worker who comes to seek employment in a company. Once he is given a duty, he needs to see to it that he does his work. He cannot ask the manager of the company as to why does another person have another position, for the manager of the company feels that he cannot be questioned, since he has all the authority and control. So when you cannot question the manager who is a human like you then how can you question Allah Ta‘ala?

## Balance for Smooth Functioning

Asr majlis – Saturday 23<sup>rd</sup> Zul Hijjah 1435 / 18<sup>th</sup> October 2014

In everything there has to be a balance for the system to continue and function smoothly. If there is an overpopulation of cattle, or

insects, or cockroaches then the system of this world will not function smoothly. Allah Ta‘ala has Himself made out this balance. However, the treasures of Allah Ta‘ala are limitless. He has no restrictions, but He sends down with measured proportion.

## Inter-Dependency

Asr majlis – Saturday 23<sup>rd</sup> Zul Hijjah 1435 / 18<sup>th</sup> October 2014

In this world, different people have different talents and tendencies and one is dependent on the other. For the smallest of things we are dependent. No matter how wealthy you may be, but you are still dependant on your wife. Without her you cannot survive.

So what Allah Ta‘ala wants from us is that we think of ourselves to be part of the ordinary rank and file and not above others. You may feel that on account of the little authority that Allah Ta‘ala has given you, nobody can question you, yet when you compare yourself to the rest, you are nothing.

## Focus on Tarbiyat and Association

Asr majlis – Saturday 30<sup>th</sup> Zul Hijjah 1435 / 25<sup>th</sup> October 2014

In the mutaqaddimeen (the pious predecessors), the greatest emphasis was on tarbiyat i.e. to get the refinement in character and ways, and secondly on having the right association. Thereafter, other things in life fall in place. It is so important that it is like a vessel and container. If it is clear and pure then its contents will be preserved.

## Reflecting over the Hereafter

Asr majlis – Saturday 30<sup>th</sup> Zul Hijjah 1435 / 25<sup>th</sup> October 2014

Once a Sahaabi (radhiyallahu ‘anhu) was at the entrance of the masjid and asked Nabi (sallallahu ‘alaihi wasallam), “When is Qiyaamah?” Nabi (sallallahu ‘alaihi wasallam) asked him, “And what preparations have you made?” So he replied that he does not have much extra actions to his credit, but he does have the love of Rasulullah (sallallahu ‘alaihi wasallam). Upon this Nabi (sallallahu ‘alaihi wasallam) said, “(On the Day of Qiyaamah) A person will be grouped with those whom he loves.”

The reason for this Sahaabi (radhiyallahu ‘anhu) asking this question was because he was eager to see the rewards of his actions. This shows us that if you want to expedite something, one needs to ponder over its rewards.

Therefore, our ‘Ulama say that one important aspect that we lack nowadays is reflecting over the Hereafter. The more you reflect, the greater the motivation and quality of your actions. The more one reflects, the clearer will the picture of the Hereafter become, and the things on the path then fall away.

## Instilling the Love of Allah Ta‘ala

Asr majlis – Saturday 30<sup>th</sup> Zul Hijjah 1435 / 25<sup>th</sup> October 2014

Among the things that affect man the most is mahabbat and love. For example, a person on his return from jamaat of 6 to 7 months phones his wife and asks if she wants anything. She makes a hint

that she wants a rose. Hearing this, he will phone the florist and order it, irrespective of the price. At that time, he doesn't use logic and reason; it is just his emotions that he follows. If you use logic you will say that why should I spend so much of money for something that will wither away in a few days and it is wastage of money.

Mankind did not start now; it started from Hazrat Aadam ('alaihis salaam). So we should jog our minds and see how they had confronted situations of doubt and confusion. Moosa ('alaihis salaam) made du'aa to Allah Ta'ala: "*Rab-bishrah lee sadree*" (O Allah! Clear my bosom and heart.), and regarding the Sahaabah (radhiyallahu 'anhuma), Allah Ta'ala says: "*Afa man sharahallahu sadrahu lil-Islaami ...*". When the heart is opened then the picture becomes clear and vivid. As a result, Hazrat Ibnu Abbaas (radhiyallahu 'anhum) says that the most elite class of people were the Sahaabah (radhiyallahu 'anhuma) and they were the most well-versed. Therefore, they did not need to ask too many questions.

So what must we do to get that clarity? The first thing is love because when you have love you don't use your rationale; you just do it. Therefore, in the masnoon du'aa you request Allah Ta'ala "*showqan ilaa liqaa'ik*" (O Allah! Grant me the yearning to meet You.) But at the same time you say, "*min ghayri dharraa-a mudhirrah*" (without harming me). If the yearning and love goes out of proportion then it can be harmful. These du'aas of Nabi (sallallahu 'alaihi wasallam) are so comprehensive. Just reflect and you will understand that it is not an ordinary person's words.

*Mahabbat khud tujhe aadaab-e-mahabbat sikhaadegi* – Love will teach you the aadaab and ways of mahabbat. A person does not need to be told how to make love with his wife etc. His love for her will automatically direct him to what he needs to do.

*Maktabe 'ishq ka andaaz niraala dekha, usko chutti na milee jisne sabaq yaad karliya* – the school of love is quite unique; the one who learns his lesson does not get leave. Normally, in schools and colleges etc., once you learn your work you may go, but in the college of love the concept is totally different. The more you learn your sabaq the more you will have to stay. The real philosophy of life is what these awliyaa teach. What the philosophers etc. say is nothing compared to what they say.

When you get that love of Allah Ta‘ala then it is such that you just want to go on, and there is no end to the excitement. The incidents of Layla and Majnoon are not made-up; they are true but they are quoted to make us understand what love really is. Our relationship with Allah Ta‘ala must not be like a business relationship, that as long as one is enjoying the favours he will show his love and appreciation. Our love for Allah Ta‘ala should be beyond.

The love for Allah Ta‘ala does not end; it always requires some form of expression at every level. And it will never end for He is infinite. Hence we need to cultivate it. When there is this love then you want to imitate, but Allah Ta‘ala forbid if you have the wrong mahabbat, and you love the wrong people then you will want to imitate them in their wrong deeds as well, like spiked hair etc. You take a liking for it, no matter how dirty and ugly you may look. So love has no rationale. The thing that you love and live for, you will die for that as well.

When you come out of the toilet you say “ghufraanak” i.e. you seek the forgiveness of Allah Ta‘ala. It is a point of reflection, Allah Ta‘ala gave us so much, but in the language of love you are seeking forgiveness for you have not expressed gratitude as you ought to.

Then you say “*Alhamdulillah*” because of the relief that you experience.

## Cycling Culture

**Asr majlis – Saturday 30<sup>th</sup> Zul Hijjah 1435 / 25<sup>th</sup> October 2014**

Sports and entertainment such as cycling etc. have unfortunately become like a culture. If it is done informally in one's backyard, then there is no problem. When it becomes a culture then it is dangerous, because you will want to race and for that you will have a circle of friends. Then in order to keep up that relationship you will follow what they do. Further, just for a race you will fly over to Cape Town. In the meantime, namaaz is forgone, and every time you have to upgrade the bicycle which costs a lot. As a result, the family is neglected.

Many a times we get into these things but we do not reflect over its effects. You become oblivious of the greater objectives of life. You get into a different mindset and you become secular.

## Yearning to Meet Allah Ta‘ala

**Asr majlis – Saturday 30<sup>th</sup> Zul Hijjah 1435 / 25<sup>th</sup> October 2014**

Hazrat Bilaal (radhiyallahu ‘anhu) invested everything for Nabi (sallallahu ‘alaihi wasallam); his day and night was for Rasulullah (sallallahu ‘alaihi wasallam). Hence when he was approaching his end, his wife began crying. So he asked her not to

cry for he is now going to be meeting his friends, Nabi (sallallahu ‘alaihi wasallam) and the other Sahaabah (radhiyallahu ‘anhum).

There must be a way to come to that end and we must make the preparation before the end comes. Your yearning to meet Allah Ta‘ala needs to increase. Imagine that you leave this world in such a state that the Creator Himself wants to meet you.

## **Wisdom behind Opposites**

**Asr majlis – Saturday 30<sup>th</sup> Zul Hijjah 1435 / 25<sup>th</sup> October 2014**

In this life everything is created in pairs and with opposites. You get cold and heat, sickness and health, etc. So all these are put in place so that we could appreciate the different things in life. This is part of the beauty of Allah Ta‘ala’s creation. If there is no enmity you will not appreciate love. The administration of this world will continue functioning smoothly as long as there are these opposites.

In the system of Allah Ta‘ala there is always good in everything even though we cannot perceive it. There is some wisdom behind it. In everything there is a sign of Allah Ta‘ala. What we need to do is reflect and improve our relationship with Allah Ta‘ala.

## **The Test in the Gifts of Allah Ta‘ala**

**Asr majlis – Saturday 7<sup>th</sup> Muharram 1436 / 1<sup>st</sup> November 2014**

Allah Ta‘ala says that He has made us successors on earth. There is no void and vacuum of people at any given time. Hence, it is a manifestation of Allah Ta‘ala’s beauty. There is nobody present

here today who was here 100 years ago, and from the present time nobody will be alive in 100 years. So in this whole equation, what Allah Ta‘ala is saying is that we have a very brief stay and the purpose is to test and examine man in the gifts and favours that Allah Ta‘ala has bestowed him with “*liyabluwakum fee maa aataakum*”.

The real test is in the different ranks given to some over the other; one person is more popular and someone is not known. It is a test in the gifts of Allah Ta‘ala, whether a person will become boastful or not.

The correct way to view our position is that we should feel that we are the conduits and means of the gems of Allah Ta‘ala. So the work of the conduit is that it should not be feeling that these gems belong to itself, but rather it is merely the means; it does not have the control over these gems. Whatever we see is not ours, the more we understand this, the more we are on line.

## Sticking to the Ways of the Elders

**Asr majlis – Saturday 7<sup>th</sup> Muharram 1436 / 1<sup>st</sup> November 2014**

The reason for the things in this world becoming complicated is that everyone wants to give his own two pence. He gets half information, and he does not know how to use it. So it will definitely bring about destruction.

That is why our buzurgaan-e-deen say: “Don’t leave your own way, and don’t interfere with others.” This means that you should stick to the ways of our pious ‘Ulama, that have given them their acceptance and success, though on the other side you have the

ways of others that may catch the eye. Don't leave the original way. The one who is still alive you do not know if he has an agenda or where he may slip.

When someone is new and coming with new ideas, then think whether it is safe to risk our imaan. You have not seen his plan. Compare a tableeghi jamaat style, it is an old-fashioned style, where all sit on the floor, there are no posters, etc. But if you analyse the whole thing, they have a plan. A capable businessman said that you have two levels; you plan your work and the other is to work your plan. Merely planning is half the job.

Some speak about marches and boycotting. They had asked me what I feel about it. I told them that you need a forward plan. We understand that people are in a state of desperation and they need to express their emotions. So we have to allow the person. But at the same time we have to understand that the people you are opposing, they also have a plan. They understand that they will crush you, so they will start their oppression. Then when all the marching and boycotting starts they will stop for the moment. But then because there are no substitutes for their businesses and products, they know that you have to go back to them. So after doing this and making the people boycott, what is the forward plan. You brought the people to the heights but then you just left them there.

Now compare this to an ijtimaa'. They have a forward plan; they look at the different classes of people and plan accordingly in advance. It is not just the passing of some resolution and that's all. When the whole ijtimaa' has ended, all the levels are picking up. So you plan your work and work the plan.

There were many South African students studying in India in the past and they used to have a conference every year. On one

occasion it was held in Saharanpur. So they visited Hazrat Shaikh Zakariyya (rahmatullahi 'alaih). Hazrat was very compassionate and concerned for students, for the students are the ones marketing what you have. It is as though they are products of this dealership. People will look at them and make a commitment. One day he asked them how many conferences they had thus far and they answered him. He then asked how many resolutions were passed and they gave the amount. He finally asked them as to how many were implemented. Everyone had their heads down.

Now compare this to an ijtimaa'. Even before it can start, preparations for sending out so many jamaats are made, so many khatams are to be made, etc. So what you have by you, hold firm to it, whether it is the khanqah or jamaat work. As good as the presentation of others may seem, but stick to the way of your elders.

Having half knowledge is dangerous. Just put on your blinkers and humble yourself and then move forward. Then you will be successful. Just follow the style of the old akaabir and mashaayikh. It may look simple but in this is success.

## Level of Commitment to Deen

Asr majlis – Saturday 7<sup>th</sup> Muharram 1436 / 1<sup>st</sup> November 2014

We have to show Allah Ta'ala the level of our commitment to deen. When we were right, the entire world bowed down to us, but now when they see that we are following their ways then they do not bow down to us. So when we show a high level of commitment to Allah Ta'ala, He will give us that glory and respect.

We don't want to leave out riba, gambling and other evils but we still want all the glory. Allah Ta'ala will tell us that you are doing everything that the kaafir does then what is the reason for giving preference to you.

## **“Don’t Judge Me”**

**Asr majlis – Saturday 7<sup>th</sup> Muharram 1436 / 1<sup>st</sup> November 2014**

Sometimes people say don't judge me. But your behaviour shows what you are. A person says you don't know what is in my heart. It is like someone who trespasses into your yard. You won't wait to see what he is doing; you will chase him out. His action shows what his intentions are.

## **“I Don’t Know”**

**Asr majlis – Saturday 7<sup>th</sup> Muharram 1436 / 1<sup>st</sup> November 2014**

When a person has nothing, he does not speak out, but when he gets something and some popularity then he starts speaking out even if he does not understand the subject. Yet it is so simple to tell people that you do not know.

Imaam Maalik (rahmatullahi 'alaih) who was the imaam of Madeenah Munawwarah would many a times in one sitting say “I don't know” thirty to forty times. There is nothing more effective than being submissive and humble. Allah Ta'ala ushers into His grace and embraces that person who is humble and submissive. So the path to Allah Ta'ala is so simple.

## Grace and Mercy of Allah Ta‘ala

Asr majlis – Saturday 7<sup>th</sup> Muharram 1436 / 1<sup>st</sup> November 2014

What you need to be happy with, is with the grace of Allah Ta‘ala and His mercy. This refers to the Quraan and the teaching of Nabi (sallallahu ‘alaihi wasallam). So this is what you should be expressing happiness for. It is far much better than the wealth that you amass. Why is it far better?

The hadeeth says that the whole world is a curse, so it is nowhere near the mercy of Allah Ta‘ala. So whatever is its opposite will bring you to the mercy of Allah Ta‘ala. So the hadeeth says except zikrullah and an ‘aalim. Only an ‘aalim who can take you to Allah Ta‘ala is fit to be called an ‘aalim. The other is zikrullah.

So either make the zikr or if you do not know how to do the zikr then take the instruction of the one who knows. We misconstrue zikrullah to be pulling a tasbeeh. But the actual meaning is to understand at any given time what will please Allah Ta‘ala.

## Gradually Initiating People in Deen

Asr majlis – Saturday 14<sup>th</sup> Muharram 1436 / 8<sup>th</sup> November 2014

When Nabi (sallallahu ‘alaihi wasallam) sent Hazrat Mu‘aaz bin Jabal and Hazrat Abu Moosa Ash‘ari (radhiyallahu ‘anhuma) to Yemen, his parting advice to them was: *bashshiraa wa laa tunaffiraa* – give people glad tidings about the rewards of actions etc. and don’t chase people away.

If you are going to have an aggressive and hard attitude and you want people to move in one instance from one end to the other then you will not be able to achieve this and get it all at once.

That is why Nabi (sallallahu ‘alaihi wasallam) explained how to teach and initiate people into Islam; you will first invite them to Islam. If they accept then you will teach them initially regarding salaah and then gradually regarding zakaat and other aspects. So why won’t you tell them all what they need to do at once. The reason is that if you are going to tell them everything that they need to do all at once they will feel that deen is too difficult and that they cannot manage.

We should not become the means of a person turning away. Sometimes we may want to practise the sunnah and read lengthy surahs in namaaz, but some may feel it too hard and as a result they may discard the salaah. At the same time the sunnah also teaches us that we should make the salaah short for the ease of people. It is like a child; the parents do not send him to matric at once. He will first go through primary school and through all the stages etc. So Allah Ta‘ala is the most compassionate. Hence, He will show that compassion and He will want that we also show this compassion.

For forty years Shaikh Abdul Qadir Jeelaani (rahmatullahi ‘alaih) spoke on the mercy of Allah Ta‘ala. One day he decided to speak of the punishment of Allah Ta‘ala, this resulted in a couple of janaazahs leaving his gathering. He then saw a dream in which he was cautioned that is the mercy of Allah Ta‘ala depleted after forty years.

# Treating Others with Compassion and Kindness

Asr majlis – Saturday 14<sup>th</sup> Muharram 1436 / 8<sup>th</sup> November 2014

In the Quraan Shareef in Surah ‘Abasa, Allah Ta‘ala first speaks of His favours and then speaks of Qiyaamah. Why? He wants us to enjoy this journey of life, but at the same time we should not forget about the Hereafter. Allah Ta‘ala is the provider and maker. He wants us to enjoy but does not want us to drown in this and forget Him. This is the beauty of the approach of Allah Ta‘ala.

Among the greatest favours for a man in this life is a woman, his wife. He gains about the greatest pleasure and peace of mind from her. Leave a man all alone without a woman and see his condition. But then Allah Ta‘ala knows how some people will treat their wives. So He first speaks of women and how man derives enjoyment from them, but He then reminds us that remember, you are going to meet Him. So in that enjoyment don’t forget Him.

Allah Ta‘ala speaks of Jannah and then says that this is your reward, and your actions are appreciated. Allah Ta‘ala did not need to say this, but to please His servants He says this. It is like a boss who at the end of the year expresses his gratitude and appreciation, how will the employee feel. So this is the way of Allah Ta‘ala. We on the other hand do not speak to people and treat them as they are supposed to be. Allah Ta‘ala wants us to treat people with compassion and kindness.

Look at the approach of Nabi (sallallahu ‘alaihi wasallam). It was an approach of consideration, love and respect. This is also found in the awliyaa. They are the reflection of Nabi (sallallahu ‘alaihi

wasallam). Once, ‘Umar (radhiyallahu ‘anhu) saw a Christian exerting himself in his worship. Though he was very stern in his ways, but he was extremely soft at heart. Seeing him, ‘Umar (radhiyallahu ‘anhu) started crying and read the verse “*aamilatun naasibah...*” i.e. he is exerting himself, but eventually he will go to Jahannum.

## Reflecting over the Reality of the Hereafter

**Asr majlis – Saturday 14<sup>th</sup> Muharram 1436 / 8<sup>th</sup> November 2014**

In this world we have security measures for our health, our vehicles etc. because we do not want to be stranded at any time. For our children’s education, marriage, etc. we make sure that we have got all types of security. So for the life and journey of the Hereafter, what security have we got?

At some point of the day or night we need to reflect over this reality. There is no greater reality than death. Think of the grave, how our ghusl will be done, etc.

## The Age of Forty

**Asr majlis – Saturday 14<sup>th</sup> Muharram 1436 / 8<sup>th</sup> November 2014**

What was the practice of the people of Madeenah Munawwarah, whose practice was used as the benchmark and proof for many rulings?

For their first forty years they built their lives and earned for themselves. After reaching forty they would fold away everything

and dedicate themselves for the ‘ibaadat of Allah Ta‘ala. You cannot carry on in the roundabout of life; more money, more properties, more investments.

At this point, this is when the second leg of the worldly journey starts. So, one needs to prepare for the descent. You saw everything in life; now you need to wake up to the reality of life. Start off with ourselves and then with our families.

## Listening to Too Much

**Asr majlis – Saturday 14<sup>th</sup> Muharram 1436 / 8<sup>th</sup> November 2014**

In reality we have not understood Islam. One of the reasons is that we listen to too many lectures and bayaans and we try to collate the information and prioritise them in our minds by ourselves and we then get confused.

So the solution is to ask someone experienced and then start off with yourself.

## Ponder and Endure

**Asr majlis – Saturday 14<sup>th</sup> Muharram 1436 / 8<sup>th</sup> November 2014**

The weightiest thing in the scales is good character. The essence of character is *ta-ammul* (ponder before doing anything) and *tahammul* (endure).

Ponder and reflect. Think before doing any action as to what will be the consequence. In doing so, you will save yourself from many wrongs.

The second part is to endure. In the beginning, it will be difficult but then you will begin to manage. When you speak of akhlaaq this is the greatest jihaad. Every person is watching your behaviour and you have to control yourself. You will have to suppress your anger even though the other person may have over stepped the mark. Think that Allah Ta‘ala has put me in a position of strength and tomorrow if the tables turn around then will I like that people treat me in this manner.

Whoever the person may be, treat him with consideration and kindness. Think and retrospect, where have you overstepped the mark. If you did, then ask the person for forgiveness and compensate him for it. This will then restrain you the next time you think of ill-treating anybody. You need to be hard on yourself at times in order to come right.

## Securing the Nisbat with Allah Ta‘ala

Asr majlis – Saturday 21<sup>st</sup> Muharram 1436 / 15<sup>th</sup> November 2014

On one occasion, Hazrat Shaikh Moulana Muhammad Zakariyya (rahmatullahi ‘alaih) wrote a letter to Hazrat Moulana Raipuri (rahmatullahi ‘alaih) without his father’s knowledge. When his father Hazrat Moulana Yahya (rahmatullahi ‘alaih) came to know of it, he reprimanded him saying: “Your father is still alive and you have already hoisted the flag of independence.”

Thereafter when he was a little older, around the age of 19 or so, he went for a few days to Raipur to spend in the company of Hazrat Raipuri (rahmatullahi ‘alaih). Whilst there, he wrote to his father saying that he was missing him a lot. Hazrat Moulana Yahya

(rahmatullahi ‘alaih) wrote back saying that you need the care and direction of your senior as long as you are not firm in your nisbat. Once you are firm then you will no longer need that level of guidance.

The word used was nisbat. The meaning of it is for one to take shape and connect with Allah Ta‘ala. When you are younger and you are not very deeply connected with Allah Ta‘ala then you will be swayed by all the types of influences around – media, friends, etc. You cannot say that you will not be influenced, as each person and article has its own agenda and train of thought. Hence, the original thing for a believer is to get the correct shape and colour with Allah Ta‘ala. After that, nothing can distract him.

It is like a young stem that is sprouting out from the ground. It is very delicate and precious, so you give it all the type of support in order that it does not get destroyed by the wind and flood. Then when it comes up, sturdy and firm on its trunk it no longer requires the support. In exactly the same manner is the condition of man. Any type of influence can affect him, like winds blowing from all directions. If one is in an environment of materialism he gets influenced. Therefore, the correct thing is to build and instil values in one’s child.

When people around talk in a certain way, then you must get influenced. In the environment that we are living in, a lot of emphasis is placed on materialism. All of us will reprimand anybody who moves away from this mindset, and say that he does not have any future etc. What makes us speak like that? The environment. When this becomes a prominent feature in a person then we will respect him, but if we really inspect it then the real thing is values.

At times it takes around forty to fifty years to gain a true relationship with Allah Ta‘ala. It is like a fruit that gets ripe; you cannot make it unripe, or it is like a person who becomes mature; he cannot become immature again. So when you do get this connection with Allah Ta‘ala it is very unlikely that such a person will fall into wrong. And if he does fall into some evil then he will come out of it very quickly. Such a person will feel uneasy and you cannot use anything else to overcome that feeling. The procedure is to reconnect yourself.

Look at the progress of man; he has reached heights that he had not reached before. But what was all this for? Satisfaction and peace of mind. But has it been gained? The more we progress, the greater the problems and lesser the solutions and we are still uneasy. A person needs security, so he gets the best of flats and security systems, but he is still uneasy. This is as a result of breaking that line with Allah Ta‘ala. On the other hand, a normal labourer who is only paid a meagre 100 rands a day; he gets so happy and satisfied. He goes to sleep under a tree without any fear and worry. So who is better and enjoying a better life. Hence, in essence, we need to clear our path with Allah Ta‘ala.

When you gain the connection then you cannot reverse it and then the slightest amount of uneasiness will not be tolerated. At any given time one needs to check, is it secure or interrupted. We need to see that we started the journey of life from Him, so when we return how are we going back? Hence, this is what tasawwuf is about; to maintain that relationship with Allah Ta‘ala and to secure it. Once you pass on, then there will be no person who can be of any help. Therefore, check what security have you got for that end. So the easy way is to start taking an account of yourself before the final accounting. Hence, engage in muraaqabah.

Muraaqabah is to engage the mind in a thought that will take you to the right end. Before sleeping ponder, how will you be in the grave and then think how will you fare with your actions.

Normally we will go to a doctor for health reasons, to a lawyer for law related problems etc. So when we have a problem in our connection with Allah Ta‘ala we need to ask and find out. We cannot leave it or embark on correcting it by ourselves.

## **Building a Swimming Pool**

**Asr majlis – Saturday 21<sup>st</sup> Muharram 1436 / 15<sup>th</sup> November 2014**

Someone had asked me regarding the building of a pool. I replied that it requires a lot of responsibility because you will have to assume the responsibility and blame of whatever will take place. Islam itself does not discourage these things, but after looking at the direction that we are moving in nowadays, I have an aversion to some of these things.

## **Inner Happiness**

**Asr majlis – Saturday 21<sup>st</sup> Muharram 1436 / 15<sup>th</sup> November 2014**

A few days before his wedding, a son had sworn at his mother due to some differences they had. Imagine all the joy and happiness that she was experiencing up until now, but after this incident she will outwardly seem to be happy, but will she be happy from within?

Inner happiness is a different thing. The whole world is going in different directions to get it, but by means of the outer glitter and glamour. However, for the true happiness we need to instil true and real values.

## Money Making Machines

Asr majlis – Saturday 21<sup>st</sup> Muharram 1436 / 15<sup>th</sup> November 2014

You will have to mould the child and give him the right colours. Presently, what we want is that the child must make more money and become a money making machine. So you will get that financial security etc., but you will not get a true human out of him.

The hadeeth says that earning a livelihood is an obligation; however, this is after all other obligations have been fulfilled. So you have a physical obligation, but it is after completing the obligations that are connected to the Aakhirah. But we have turned it around. Regarding the obligations connected to Aakhirah we treat them as by the way.

When one gets up in the morning, the first thing he feels that he needs to do is to go to his farm, or his business; the child feels that he needs to go to school and college etc. However, it will only be perhaps after school that the mother will then ask him, “Have you read your namaaz?”

## 5 to 10 Minutes More

**Asr majlis – Saturday 21<sup>st</sup> Muharram 1436 / 15<sup>th</sup> November 2014**

Allah Ta‘ala says in the Quraan Shareef: “Don’t decrease others in their dues.” One level is in an employer employee relationship. The employee should give a little more time, 5 to 10 minutes more so that no doubt remains whether the employer’s rights were fulfilled or not. Later one will not feel that uneasiness.

The uneasiness you feel is as a result of the black spot that settles on your heart. If you wash it away quickly then the uneasiness will disappear.

## Compounded Deception

**Asr majlis – Saturday 21<sup>st</sup> Muharram 1436 / 15<sup>th</sup> November 2014**

Sometimes in overcoming a wrong we commit another wrong. For example, we took something from someone without him knowing and we did not return it. Later, we then just ask him for a general maaf. So this is deception in a deception.

## Respecting our Leaders and Seniors

**Asr majlis – Saturday 20<sup>th</sup> Safar 1436 / 13<sup>th</sup> December 2014**

On the occasion of the Battle of Mutah, a Sahaabi who was not officially part of the army killed one of the Roman warriors and as per the normal system, it was understood that he will be able to

take the weaponry and armour of this warrior as part of his share of the booty. However, at the time of the distribution of the booty Hazrat Khaalid bin Waleed (radhiyallahu ‘anhu) decided to join it with the general booty. Hazrat ‘Auf bin Maalik (radhiyallahu ‘anhu) objected but Hazrat Khaalid (radhiyallahu ‘anhu) did not accept it.

After returning to Madeenah Munawwarah, both these Sahaabah (radhiyallahu ‘anhuma) went to Nabi (sallallahu ‘alaihi wasallam) to enquire as to what was the correct decision to have been taken. Nabi (sallallahu ‘alaihi wasallam) replied that the warrior’s weaponry etc. will be given to the one who killed him. On receiving this reply, Hazrat ‘Auf bin Maalik (radhiyallahu ‘anhu) gestured to Hazrat Khaalid (radhiyallahu ‘anhu) that his objection was correct and valid. On noticing this, Nabi (sallallahu ‘alaihi wasallam) became upset and reprimanded Hazrat ‘Auf bin Maalik (radhiyallahu ‘anhu), that why can’t you leave the leaders that I have appointed. Nabi (sallallahu ‘alaihi wasallam) then retracted and ordered that the warrior’s weaponry etc. should be mixed again with the general booty.

One of the lessons we learn from this incident is that the person who is reporting the incident word for word is the very same person who was being reprimanded. When you reflect, then this can only be the miracle of Nabi (sallallahu ‘alaihi wasallam). The Sahaabah (radhiyallahu ‘anhuma) wished that the word and teaching of Nabi (sallallahu ‘alaihi wasallam) should prevail irrespective of their name being tarnished. You cannot get a group of people as the Sahaabah (radhiyallahu ‘anhuma). Will it ever be possible for any of us to do this? Further, if we were corrected we will have a grudge for the one who corrected us. So look at the cleanliness and purity of the hearts of the Sahaabah (radhiyallahu ‘anhuma).

Another lesson is that we will have our leaders and we will have to respect them. The rulings that they may pass are of two types, the first are those that we are clear about and the other are those that we are not clear about. If we are not clear about it then do not make a noise about it, for that person's vision and sight may be better than yours. He may have that level of maturity that you do not have.

There may be many reasons for a person doing something though you may not understand it. Sometimes the ameer does something but you cannot reach where he is thinking. When a person is appointed as ameer then obey him. If you continue objecting then with the passage of time, the ameer will feel that these people are challenging my decisions when I say anything so why did they appoint me in the first place. So as long it is not a clear cut haraam then don't challenge the person. Let him have the benefit of the doubt. What will happen on his end is that his confidence in his people will increase.

This can happen in any situation where someone has some sort of authority, whether in an employer and employee relationship or father and son relationship. So this is the type of attitude we should have with our elders. There is a need to respect the authority for peace and smooth running of affairs.

With regards to our elders, we will respect them all and not compare one to the other as to who is greater and who is lower. The outstanding feature in our elders was their confidence in their elders.

On one occasion Hazrat Shaikhul Hind (rahmatullahi 'alaih) as per his routine went to Gangoh to visit his shaikh, Hazrat Moulana Rasheed Ahmad Gangohi (rahmatullahi 'alaih). It so happened that it was the day that the 'urs celebrations were taking place in

Gangoh and Shaikhul Hind was unaware of it, and in going to the residence of his shaikh he had to pass through the ‘urs. On reaching the home of Hazrat Moulana Gangohi (rahmatullahi ‘alaih), without speaking anything, Hazrat Moulana Gangohi (rahmatullahi ‘alaih) admonished him and asked him to at once leave back for Deoband as his coming to Gangoh and passing through the ‘urs was a means of adding to the glory of it. Shaikhul Hind (rahmatullahi ‘alaih) immediately complied. His level of dedication to his shaikh did not deteriorate in the least bit because he understood that this was on account of his attachment to the sunnah.

When doing islaah you need to have that type of an open rapport with the shaikh, otherwise the shaikh will not know what will be the response of the mureed and he will feel uneasy in making the proper islaah of the mureed.

## Avoiding Controversy

Asr majlis – Saturday 20<sup>th</sup> Safar 1436 / 13<sup>th</sup> December 2014

Imagine if we were to remain silent when we see some type of controversy, wouldn’t that have been better rather than commenting on each other’s statements. If we are sure about something, then we should just continue with what we feel is correct and leave the other view.

Therefore, in this time and age, most of these emails etc. should be discarded; otherwise you will begin to have reservations and evil thoughts regarding the one that was being spoken of.

Nabi’s (sallallahu ‘alaihi wasallam) desire was that his heart be pure and clean regarding his Sahaabah (radhiyallahu ‘anhum).

Therefore, he told the Sahaabah (radhiyallahu ‘anhuma) not to carry tales of others to him. Shaikh Sa’di (rahmatullahi ‘alaih) said that leave all the hurtful and grieving news for the owl. Be one who only carries good and beneficial news. Don’t assign this bad work for yourself.

## Shaitaan’s Incorrect Rationale

**Asr majlis – Saturday 27<sup>th</sup> Safar 1436 / 20<sup>th</sup> December 2014**

When Shaitaan was rejected he was disturbed because he served and worshipped Allah Ta’ala for so many years, yet Aadam (‘alaihis salaam) was given all the recognition.

When we analyse the situation, we will realise that it was his fault and incorrect rationale. What he should have thought was that I had dedicated myself for the pleasure of Allah Ta’ala, and my personal pleasure is something else. So it is at the time of the crunch that we find where one’s loyalty lies.

## Emotions and Intelligence

**Asr majlis – Saturday 27<sup>th</sup> Safar 1436 / 20<sup>th</sup> December 2014**

We should understand that man has emotions and we will need to allow a person to express it; at occasions of happiness he will express happiness and on occasions of grief he will express grief. Nabi (sallalalhu ‘alaihi wasallam) himself was also overcome with conditions of grief and happiness and expressed his emotions.

When you endure for the sake of Allah Ta‘ala, then that is when you will secure the future of yourself and child. If there is a valid reason to suppress the grief then there is no harm. It is also acceptable. However, above emotions is ‘aql and intelligence.

We need to understand that ‘aql needs to overrule emotions. A person sees a jacket on display. So his emotions get the better over him and he uses all his money to purchase the jacket, thus leaving him without any money for the rest of the month. So here emotions overrode his intelligence, for intelligence will demand that you must first have sufficient for the future. Hence, you will have to make intelligence reign over emotions.

But then, above intelligence is sharee‘ah. Intelligence will tell you that if you keep your shop open at Jumu‘ah you will be able to make R20 000 more profit, but then the sharee‘ah’s command is to close the business. Therefore, don’t ask why do I have to close and why can’t I do business.

Emotions are like a garden boy, intelligence is like the manager and sharee‘ah is like the boss and employer. The garden boy cannot question the manager and nor can the manager think he is above the employer. He cannot question the employer and ask the employer the reasons for doing whatever he decided to do.

This was the collapse of Shaitaan. He employed his intelligence against the command of Allah Ta‘ala. He asked Allah Ta‘ala the reason for Aadam (‘alaihis salaam) being given superiority over him. He did not realise that his intelligence also needed to bow down before Allah Ta‘ala. So if it is the law of Allah Ta‘ala then just accept it and let it be. Shaitaan was then thrown out.

Therefore, they say that when Allah Ta‘ala pulls away His assistance from a person, his intelligence crashes. It cannot work properly anymore. You begin to see wrong as right and right as

wrong. Could one have ever imagined a man with a man, a woman with a woman, and having nude beaches etc.? This is an indication that Allah Ta‘ala has pulled away His assistance. A person feels proud about the interest that he has in the bank and the overdraft facility that has been made available to him. In reality, he is proud of the divine curse that he is taking upon himself.

Now when Shaitaan was rejected and his intelligence was turned upside down he took the path of defiance and promised Allah Ta‘ala that he will mislead the progeny of Adam (‘alaihis salaam).

## Shaitaan’s Modus Operandi

Asr majlis – Saturday 27<sup>th</sup> Safar 1436 / 20<sup>th</sup> December 2014

Shaitaan will first make you feel that the Aakhirah is just an illusion, whereas it is a reality and permanent. Allah Ta‘ala says: “*Aradheetum bil hayaatiddunya minal aakhirah*” – do you allow the love of this world to enter your heart and totally forget about the Aakhirah. This is what is meant by *hubb-e-dunya*. So he makes you feel that the dunya is so important that you forget the Aakhirah. Hence, what you need to do is make the Aakhirah the real goal and make the dunya like a dream. We normally say that the standard of one’s lifestyle needs to improve, so improve the standard of that life.

The second thing that Shaitaan will do is confuse and complicate things for you. Allah Ta‘ala instructed Aadam (‘alaihis salaam) not to go close to the tree. So Shaitaan confused Aadam

(‘alaihis salaam) by telling him that the reason why Allah Ta‘ala stopped you was that you will be here forever if you eat from it.

## Showing Love to One’s Wife Even in Old Age

Asr majlis – Saturday 27<sup>th</sup> Safar 1436 / 20<sup>th</sup> December 2014

It does not mean that if you are old then you should no more show love to your wife, and if you do show it then it is against nobility. Who can be more noble than Nabi (sallallahu ‘alaihi wasallam), yet he himself showed love and amused himself with the azwaaj-e-mutahharaat.

He even raced with ‘Aaishah (radhiyallahu ‘anha). However, we should understand that it was not in view of others. The hadeeth clearly states that the rest of the Sahaabah (radhiyallahu ‘anhuma) were gone far ahead and it was only Nabi (sallallahu ‘alaihi wasallam) and Hazrat ‘Aaishah (radhiyallahu ‘anha) that were at the back. So cheer up with them instead of turning to haraam sites and other women.

Nobody says that Islam does not make provisions for enjoyment. Yes, it does, but do it in the right manner and at the right time.

## Avoiding the Grey Areas

Asr majlis – Saturday 27<sup>th</sup> Safar 1436 / 20<sup>th</sup> December 2014

The hadeeth says it very clearly: “Halaal is clear and haraam is clear.”

How will you know if something is haraam? When a person commits the haraam then at the bottom of his heart he feels the guilt and understands that he has committed a wrong.

Then between the halaal and haraam there is the grey area. So how are you going to balance yourself? You will also abstain from that which is doubtful. When one starts going into the doubtful areas and he breaks all the barriers before the haraam then eventually the only thing that gets left is the actual haraam.

Shaitaan confuses you, from one direction an action looks permissible and from another direction it looks haraam. So just abstain from it. When you keep yourself away you will be blessed in two ways. Firstly, your deen will be protected and secondly your 'izzat and respect will be secured.

## A Woman's Place

Asr majlis – Saturday 27<sup>th</sup> Safar 1436 / 20<sup>th</sup> December 2014

The original Islamic ethos is that a woman needs to remain at home. Look at your grandmothers and great-grandmothers. They did not have toiletry problems etc., but now women have problems that the husband will not bring the right thing. So she finds an excuse to leave the home.

But then it does not stop there. Then when she comes out she will find that people are dressed up and she will get attracted. Thereafter, she will want what they have and what they do. Hence, the safest is to remain within the home.

## Having the Correct Intention

Asr majlis – Saturday 4<sup>th</sup> Rabee’ul Awwal 1436 / 27<sup>th</sup> December 2014

A youngster asked a question and all of a sudden my mind went in a direction that it never went before. However, this is a sign of the questioner’s sincerity that it opens up the mind. No person can be counted as insignificant. The important thing is the level of sincerity and concern. There are some indications whereby you can understand this. Sometimes it is your actions and mannerisms that betray your intentions. In tasawwuf the greater thing is what is the level of sincerity and concern.

So the youngster asked that what should one’s intention be in a madrasah, khanqah or jamaat. One level is that you want to study, or undertake islaah or do da’wat. But what is the essence and how do you get the correct shaping and mould?

Your intention should be that I have a Creator and He has given me favours upon favours. When I look at what I have got, that I am covered with His favours, and He has concealed all my faults, definitely His love must be intense. So when He has done so much for me, then how should I return this love and favour? Therefore I need to learn what He likes. It is like how one sees all the favours of the wife and her service and to repay her he finds out what she likes etc. There may be some things that you like but she does not like.

In the like manner my Creator has done so much, so I need to understand what He likes and what He does not and I need to learn the do’s and don’ts. In order to know what pleases and displeases Him I need to learn. Therefore, I have come to madrasah to study or to the khanqah or in jamaat. It should not be that you feel that

since my parents have sent me, or someone has asked me to come so I need to just pass my time.

## Application of Talks

Asr majlis – Saturday 4<sup>th</sup> Rabee'ul Awwal 1436 / 27<sup>th</sup> December 2014

The problem is that we are listening to too many talks. What we need to do is first get the basics right. Then we should try to understand how to apply it on ourselves. When there are contradictions between what you learnt and what you do, then reconcile and come out of the wrong. If you can find a reconciliation, then well and good.

For example, you learnt not to look at non-mahram women. If you are in a situation where there are non-mahram women and you cannot find reconciliation, then just stay away. All these things stand for logic, but why is it that we cannot apply our minds.

## Being Alert

Asr majlis – Saturday 4<sup>th</sup> Rabee'ul Awwal 1436 / 27<sup>th</sup> December 2014

Look out for what good people are doing and learn from what they do. Nabi (sallallahu 'alaihi wasallam) himself was concerned and observant. The Ambiya (‘alaihimus salaam) were diligent and focused. They saw situations and went ahead.

After making an intention the next step is that of determination. Look at those who manage their time correctly,

sleep early and wake up for tahajjud; observe them and put it into practice.

So you have to be alert. Every Nabi was alert. They were not simpletons and gullible people. A businessman is alert. Before hand, he thinks of what he needs to stock for the coming season etc. Hence, he has a plan before. He does not just move with the flow.

## Respect in Conforming

Asr majlis – Saturday 4<sup>th</sup> Rabee'ul Awwal 1436 / 27<sup>th</sup> December 2014

When you go to Makkah Mukarramah and Madeenah Munawwarah you have to drive on the opposite side of the road compared to us here. If you conform then they will like you and respect you. So just conform and you will be liked. In jamaat you are asked to stick to the six points, so now don't go beyond it.

## Responsibility of the Forerunners

Asr majlis – Saturday 4<sup>th</sup> Rabee'ul Awwal 1436 / 27<sup>th</sup> December 2014

There are two levels of people, one level is the forerunners. They are the ones who others will emulate. So as a parent you are a forerunner and your children and dependants will emulate. Hence you have to be very careful in your choice of words and actions.

So you need to understand how to control yourself. Therefore, those in the forefront need to understand that they are responsible, firstly for themselves and also for those that follow them.

## Respecting the Sahaabah (radhiyallahu ‘anhum)

Asr majlis – Saturday 4<sup>th</sup> Rabee’ul Awwal 1436 / 27<sup>th</sup> December 2014

With regards to the Sahaabah (radhiyallahu ‘anhum), Allah Ta‘ala says unconditionally that He is pleased with them and they are pleased with Him.

But with regards to the second group, those who come after, there are two conditions for getting His mercy, one is to follow and emulate the Sahaabah (radhiyallahu ‘anhum). If you follow any other way then you will go off. In other words, to follow that which was the general way of the Sahaabah (radhiyallahu ‘anhum).

The second is to follow them with ihsaan. This word ihsaan has different angles. One is to show respect. So show the greatest respect to the Sahaabah (radhiyallahu ‘anhum).

## Importance and Essence of Respect

Asr majlis – Saturday 4<sup>th</sup> Rabee’ul Awwal 1436 / 27<sup>th</sup> December 2014

What is respect? The essence of respect is that you make life pleasant and enjoyable for your elder. For example, your father came for the meal but he did not have his tumbler. So one approach is to tell your mother to bring the tumbler, and the other is to think that she has already had a strenuous day, so I will fetch it myself. In short, discover what will bring comfort to them.

These elementary lessons have to be taught to our youngsters and children. Nowadays, if you attend a da’wat (invitation) you will

find the youngsters have already taken their places and show no consideration to the elders. We incorrectly confine adab (respect) to just straightening the shoes of our elders.

In education the first step is that of love. It is not just shouting and beating. Then the next step is that aspects of adab be taught so that the children do not become an embarrassment for one later on.

Islam is not to spite people and push them down. Look at Nabi (sallallahu ‘alaihi wasallam). He invited with love. The very first words that he spoke of in Madeenah Munawwarah were *at’imut ta‘aam* – feed people.

Adab is the thing that brings about the value and price. If we have to just add the ingredient of adab in every facet of our life we will then realise the value that it adds. For example, when coming to the masjid, first place your shoes neatly in the shoe rack. When people will see this they will begin to take a liking. These are basic etiquettes, but they have a great effect.

## The Invitation to Darus Salaam

Asr majlis – Saturday 11<sup>th</sup> Rabee‘ul Awwal 1436 / 3<sup>rd</sup> January 2015

On one occasion Hazrat Yahya bin Mu‘aaz (rahmatullahi ‘alaih) addressed some people and said: “Allah Ta‘ala extends an invitation to Darus Salaam.” Darus Salaam means a place of peace, because Jannah is an embodiment of peace.

The world is not a place of peace; something works out and something else does not work out. Something or the other will make life difficult and miserable. The business takes a dip whilst

something else comes up. A person is relaxing on holiday and suddenly he hears that his father has passed away. This is the world we live in and its reality. We constantly hear all these stories. They are not isolated and remote. However, what man feels is that it will happen to others and not to me. This is his naivety and foolishness. Sometimes the comfort leaves you and sometimes you have to leave the comfort. When it is something that has to cut off then you cannot put your heart to it because it will be extremely difficult at the time of separation.

At no time will you suffer anxiety and worry in Jannah. This will never happen in this world. This is only for Jannah; it is problem-free. A person feels that once he gets his children married then all his worries are over. But it never ends there; then a person gets worried about his grandchildren. Therefore, the home that Allah Ta‘ala is inviting us to is without worries.

Yahya bin Mu‘aaz (rahmatullahi ‘alaih) then told his people: “The time for starting this journey is now and at this point, and if you have the mindset of postponing it then the time may never come.”

You will wait for one business opportunity to end before starting off, but before it ends the second will start. It may be postponed to such a point that maut and death is hovering over your head. At that time if you change then though you may earn some rewards but it will not be the greatest. The carrot is dangling before you and it is extremely difficult to resist the temptation.

## The Carrots of Wealth and Women

Asr majlis – Saturday 11<sup>th</sup> Rabee’ul Awwal 1436 / 3<sup>rd</sup> January 2015

The enemies of Islam tried using power and might against the Muslims but they could not defeat them. So they dangled the carrots of wealth and women and in this way they overpowered the Muslims.

## Support of Allah Ta‘ala

Asr majlis – Saturday 11<sup>th</sup> Rabee’ul Awwal 1436 / 3<sup>rd</sup> January 2015

Once a saintly person went out with a chopper to chop a tree that people were worshipping. On the way he comes across Shaitaan. Shaitaan tries to stop him but he floors Shaitaan. Shaitaan then tries to reason with him that if you cut this tree the people will start worshipping another tree. Hence, instead of going to chop the tree I will give you a gold coin everyday. So he fell for this trick of Shaitaan and did not go ahead. After some time, Shaitaan stopped supplying the gold coin.

This is the way of Shaitaan. He takes you to the point of addiction and right to the edge, and then leaves you at the last moment. Now you cannot reverse it.

When he noticed that Shaitaan stopped the supply, he decided to go and chop down the tree, but this time it was not for Allah Ta‘ala, but for Shaitaan not supplying him with the coins. Shaitaan is like the pilot fish. He will navigate you and when you are in

danger he will leave you and abandon you. En-route this person meets Shaitaan. This time with one stroke, Shaitaan floored him.

Surprised by this he asks Shaitaan as to why he was not able to floor him. Shaitaan replied that initially he was enjoying the support of Allah Ta‘ala, but no more. This relationship you have with Allah Ta‘ala is priceless. The more you take the initiative, the greater will be the support of Allah Ta‘ala.

## ‘Azmat and Respect

Asr majlis – Saturday 11<sup>th</sup> Rabee‘ul Awwal 1436 / 3<sup>rd</sup> January 2015

In deen you have to show the ‘azmat and respect. If you have the ‘azmat and respect for deen you will not face any dilemma. You will not be confused when there is a clash between deen and anything else. You will understand that everything else can be pushed aside. Hazratjee (rahmatullahi ‘alaih) used to say that ‘azmat is indicative of the doors of progress opening.

If you look at the incident of the person who returned home at night and his parents had fallen asleep, yet he waited the entire night at their bedside to feed them, you will realise that he had done this due to the ‘azmat he had. Allah Ta‘ala looks at this level of respect.

There are many that do the ‘amal, but what is the level of ‘azmat. Sometimes a person has an addiction in even something permissible, but then due to the lack of ‘azmat he disregards and encroaches on the rights of Allah Ta‘ala.

## December and January - Season of Sin

Asr majlis – Saturday 11<sup>th</sup> Rabee’ul Awwal 1436 / 3<sup>rd</sup> January 2015

These months of December and January are the season of sin and stupidity. What you won’t do in the rest of the year you will do it in this time of the year. And then to appease yourself you will say that Islam is not so hard, you have to enjoy yourself. But this is no excuse.

In this time, the safest place is the masjid and the home. How can you be around people who are involved in wining and dining? When you end up in such environments then you will begin to complain that I cannot find the enthusiasm and drive for ‘ibaadat anymore. By going into such environments, it is as if you are provoking the punishment of Allah Ta’ala; despite you understanding the severity of the wrongs yet you are bold enough to venture there. Nobody stops you from enjoying yourself out of season. Don’t risk your imaan and feel that your imaan is secure and safe.

Today’s world is like Dajjaal, where outwardly it is glamorous and shining, but from inside it is filthy. With regards to Dajjaal, Nabi (sallallahu ‘alaihi wasallam) said that you should keep away from him because you do not have the strength to withstand him.

## Simple Solutions

Asr majlis – Saturday 11<sup>th</sup> Rabee’ul Awwal 1436 / 3<sup>rd</sup> January 2015

Islam is a simple religion and it shows you simple solutions. Nabi

(sallallahu ‘alaihi wasallam) once told Ibnu ‘Abbaas (radhiyallahu ‘anhuma): “Take care of Allah Ta‘ala and He will take care of you.”

Is this difficult to understand and practise? Yes, if we get entangled in other types of lifestyles then it will be difficult to come out of it.

## **Breaking Even**

**Asr majlis – Saturday 11<sup>th</sup> Rabee‘ul Awwal 1436 / 3<sup>rd</sup> January 2015**

The little wealth and material possessions you have and that with which you are breaking even is best. The hadeeth says that the little that you have and you are grateful for is better than the excess which will make you forget. To have a liking and to enjoy wealth and material is not haraam.

In everything, we want the best. So which wealth is the best? Nabi (sallallahu ‘alaihi wasallam) said that it must not be so much that it makes you proud and not so less that it makes you stretch out your hand.

A Sahaabi wanted a lot of wealth and requested Nabi (sallallahu ‘alaihi wasallam) for du‘aa. Nabi (sallallahu ‘alaihi wasallam) cautioned him but he insisted. Eventually Nabi (sallallahu ‘alaihi wasallam) made du‘aa for him and his wealth increased until his flock of animals grew so large that he had to leave the pastures of Madeenah Munawwarah and go further out. Hence, he was deprived of performing namaaz in the masjid and with Nabi (sallallahu ‘alaihi wasallam). Is this a wise bargain?

## Wrongs of Excessive Wealth

Asr majlis – Saturday 11<sup>th</sup> Rabee’ul Awwal 1436 / 3<sup>rd</sup> January 2015

What is wrong with excessive wealth and material possessions?

You become complacent and negligent. It is like a person who is at work in his employer’s factory, but his concern is only about recreation and about the break hour. If the boss comes to know of it, will he appreciate it? Hence, will Allah Ta’ala appreciate it if your concerns are also like this, for this world is like the factory of Allah Ta’ala.

The other wrong is that your love for it will be greater than the love for Allah Ta’ala though outwardly you would express your love for Him. A girl noticed that she was being followed. Hence, she turned around and asked the person what the matter was. He replied that he was infatuated in her love. So she told him that she has a sister much prettier than her and she was behind. Immediately, this person turned around to see and she gave him a slap across his face, for his expression of love was not sincere. Thus Allah Ta’ala wants this love, that we give preference to Him over everything else. Therefore, there will be those tests to prove your love and loyalty.

## Focus with an Obsession

Asr majlis – Saturday 11<sup>th</sup> Rabee’ul Awwal 1436 / 3<sup>rd</sup> January 2015

The missing element in life is sincerity. To gain it you need *dhun* and *dhiyaan*. What does it mean? An easy translation will be “focus

with an obsession". However, it will not come by the way.

This will then bring you to ikhlaas. This is a shart-e-'aadi – a condition that is normally required, though not necessary at times. This is what tasawwuf is all about. When you will have this, then you will be concerned at every step of the road.

For example, you bought a new car, if you don't have ikhlaas then you will feel that now when I go to the musjid people must respect me because of this car and because of my wealth. However, if you have ikhlaas, then you will feel that you did not deserve this but it is only the favour of Allah Ta'ala and the blessings of someone's du'aa. Hence, you will feel that you need to go to the musjid to offer a few rakaats out of shukr and make du'aa that it must not be a cause of pride. In this way, a person will not be heedless.

## **Focus when Coming to the Musjid**

**Asr majlis – Saturday 11<sup>th</sup> Rabee'ul Awwal 1436 / 3<sup>rd</sup> January 2015**

When you come to the masjid you should have clean clothes, put on 'itr and understand that this is the house of the Beloved, and since it is the Beloved's house I have to do something that will attract His love. But if you have no concern then you will not be worried about how you come to the masjid and as to what is the frame of your mind.

Why is namaaz with miswaak more rewarding? It is on account of the focus that a person has. He feels that how can I perform namaaz before my Beloved without having my mouth clean.

## Hijrat – Migrating for the Sake of Allah Ta‘ala

Asr majlis - Saturday 8<sup>th</sup> Jumaadul Oola 1436 / 28<sup>th</sup> February 2015

Hijrat means to give up one's residence and live in another land. In the shar‘ee context it means to leave one's land purely for the sake of Allah Ta‘ala and find a place that is deeni friendly. The rewards are great. One is that Allah Ta‘ala promises a better abode in the land you are travelling to. The second is that the reward of the Hereafter is even greater. The third is that the people living in these lands you are travelling to will welcome you and respect you. The fourth is that your children will also enjoy the fruit of this.

After the Sahaabah (radhiyallahu ‘anhum) had settled in Madeenah Shareef, for a little while they had some constraints, but thereafter they gained wealth. The Sahaabah (radhiyallahu ‘anhum) themselves would say that we have so much of wealth that we have no place in our homes to store it. This hijrat will continue, it was not only in the time of Nabi (sallallahu ‘alaihi wasallam). In the difficulty of hijrat, you will have to be patient. You should not be restless and hysterical. Further, you should place your trust in Allah Ta‘ala.

What must be the circumstances that qualify one for hijrat and migration? One is that it becomes difficult to practise deen freely; women can't wear their niqaab, men cannot perform their salaah and fulfil deeni obligations.

Another is that the place is infested with bid‘aat, like how you have the Shi‘ahs who revile the Sahaabah (radhiyallahu ‘anhum) or those who revile the former pious people, the taabi‘een etc. who were responsible for passing the deen to us. By living among such people you are brainwashed to have doubts and reservations

regarding these great personalities. Now in such situations you need to move from there, otherwise you will become a victim of those problems. Further, you will end up marrying into them and this will pose a greater problem.

The third is that there is an abundance of haraam. Wherever you go, there is illicit behaviour, it is difficult to find halaal food, interest is rife and free flowing etc. So here also you can become a victim of these haraam activities.

The fourth is where for some reason you are being pursued unjustly. Allah Ta'ala speaks of Hazrat Moosa ('alaihis salaam) where he was being pursued unjustly. As a result of it you will be subjected to torture and difficulty. The fifth reason is where you feel that the climatic conditions are not suitable.

## **Three Requirements of Sharee'ah**

**Asr majlis - Saturday 8<sup>th</sup> Jumaadul Oola 1436 / 28<sup>th</sup> February 2015**

Overall, when you look at sharee'ah, it requires three things. The first requirement is that you need to have a good level of ta'leem and instruction. Without this, you will not know the difference between halaal and haraam. You won't know that 3 talaaqs make you haraam for your wife; you will not know when ghusl becomes fardh. Without deeni knowledge you will not know how to make a fair distribution of an estate. This is on account of not having any association with the 'Ulama. If an alien system says that you are allowed to have a liquor store or deal with a conventional bank or you can structure your will however you want, then this does not

make it allowed in sharee'ah. So you need an environment that has got the correct Islamic instruction.

Unfortunately, we do not have the understanding of deen, and then once we get a little understanding we begin to feel that we have all the authority in deen. A father wanted his son to be in his business. The son was asked whether he serves the father's needs etc. and he replied in the affirmative. So now the father's reason for calling the son into the business was not for his khidmat, but just to turn the digits. Now when the son refused to join him because of not wanting to cause problems, he started threatening the son that you are disobeying me and he starts cursing him. Now the reason for this is that he has a little understanding and feels that he has full authority in deeni matters.

This also happens to husbands. A man looks at all types of websites and arouses himself causing the wife to distance herself. Now the husband starts cursing her and reminding her of all the warnings of not coming to the husband. However, she is not totally guilty in refusing as she feels betrayed, because physically he may be with the wife, but mentally he is with the woman on the site.

The second requirement is deeni tarbiyat; to have the right type of deeni values. When people have the correct deeni values there will be the purity of the heart, eyes, tongue etc. They will live lives of modesty. What is the reason for the need of this? If you live in an environment where there are no values, then you can go with another person's wife and he can go with your wife.

The problem of the West is that they have a standard, but they also want to force it on the rest of the world. In their custom you can look and speak to another person's wife. In our custom we won't tolerate it. What they fail to understand is that like how they feel that others should respect their values, they should also

respect the values of others. So that means that their law does not have a mechanism to secure the emotions and integrity of people. Therefore, the second requirement is to have the right values. Otherwise your own child will become a victim to all the immorality that is in the environment. We don't realise that it has consequences and the parents are the ones that will suffer.

The third requirement is to have respect and to cooperate. If a person passes away, then assist in the janaazah. The Western value is for one to be independent. As parents grow old then assist them. Don't throw them out and leave them alone.

When we analyse the three requirements, then the first is acquired through ta'leem or we will call it the madrasah. The second is acquired through the khanqah, whose work is to entrench the intrinsic values within a person, to have a high level of purity and shame and modesty. Then the third effort is that what you have gained you have to sustain it and you need to work a succession plan for the progenies and generations to come. This third effort is the effort of tableegh and da'wat which aims at creating the awareness and concern to cooperate.

## **Levels and Method of Da'wat**

Asr majlis – Saturday 22<sup>nd</sup> Jumaadul Oola 1436 / 14<sup>th</sup> March 2015

Literally da'wat means to invite, but in the shar'ee context it means to call people to Allah Ta'ala completely and correctly. This is a broad definition. So how does it apply?

There will be different levels and different types of people: (1) To invite a person out of Islam into Islam. This was done during the

entire lifetime of Nabi (sallallahu ‘alaihi wasallam). (2) A person has just come into Islam. So how do you work with this person? (3) One who is already in Islam and is a Muslim by birth, but he has no motivation and spirit, and he does not have any commitment. (4) A person has commitment, but it is not consistent or is incomplete. For each one is a different type of da’wat.

In all of this it will be told “*yassiroo wa laa tu‘assiroo*” – take it easy and don’t be overbearing. Allah Ta‘ala forbid, if you are overbearing and the person begins to dislike Islam or some part of Islam, then on who does the sin fall? One needs to know how to bring a person into Islam; bring him gracefully. Many a times I discourage a new Muslim from going to the hifz class. The reason is obvious, because one knows what goes on in a hifz class. If he is going to go, he will feel that Islam is so hard. If you adopt an easy approach, then people will feel that Islam is manageable.

‘Abdullah bin ‘Abbaas (radhiyallahu ‘anhu) explains the aayat “*koonu rabbaaniyyeen*” – as teaching people the easy and simple things in deen. They will then feel that deen is easy and their hearts would be won over. The idea is not just to get it off your chest, the idea is for the person to correct himself and come closer to deen. In doing this you will have to first think of the approach that you need to adopt. This is consideration.

## Avoiding a Burn out

Asr majlis – Saturday 22<sup>nd</sup> Jumaadul Oola 1436 / 14<sup>th</sup> March 2015

Whether it is deeni or dunyawi (wordly) work then do it less than

your full capacity. Why? If you exhaust your capacity, then you will not look forward to doing the work again.

Sometimes the tutor in teaching a student, either burns out the student or he burns himself out. Both are wrong. It is like eating till capacity. You will begin to feel bilious (nauseated). You will not look forward to the next meal. A tutor at times gets upset because his work is not finished. So the student then feels that he should rather push the work so that the tutor does not get upset. In the process one person is burning out the other. Hence, how will there be the barkat there?

## Accepting Correction

Asr majlis – Saturday 22<sup>nd</sup> Jumaadul Oola 1436 / 14<sup>th</sup> March 2015

In the past, it was easy to correct a person directly. Nowadays, you are unable to do so and you have to go in a roundabout way. As a result, many don't even get the message.

‘Umar (radhiyallahu ‘anhu) was such that despite him being the Ameerul Mu’mineen, even if an ordinary person corrected him he would immediately accept the correction. Such a person is fit to be a leader. If they are asking people to do work, then they also are doing work; it is not that they are relaxed. Having a selective attitude is not right; what seems nice and enjoyable then we will do that and other works are handed over to others.

On one occasion, ‘Umar (radhiyallahu ‘anhu) heard that a trade caravan had arrived on the outskirts of Madeenah Munawwarah. Hence, he took Hazrat ‘Abdur Rahman bin ‘Auf (radhiyallahu

‘anhu), one of the wealthiest Sahaabah to do the security for the entire night. He did not remain behind and just send others.

## Not Being Over-Bearing

Asr majlis – Saturday 22<sup>nd</sup> Jumaadul Oola 1436 / 14<sup>th</sup> March 2015

A person in the Bani Israael was granted Jannah. On enquiry, he explained that he used to lend people money and he would advise his collectors not to demand payments from people. Instead if it is a wealthy person then grant him respite and if it is a poor person then overlook his debt. Despite it being an obligation to pay, he granted that respite and gave consideration. So as a senior, one should see whether the junior is at ease and comfortable.

Hazrat Moulana Ashraf ‘Ali Thaanwi (rahmatullahi ‘alaih) had two khaadims (attendants) to see to the needs of his families. At any time of the day or night if they required anything then these khaadims were required to attend to it. Moulana would say that I count this as the greatest fardh after the other faraa’idh.

If you are going to be overbearing, then those under you will curse you and life will become difficult for you. If you are easy then they will make du’aa for you. At times when you are overbearing then even if the person sees your business burning down he will say, “Let it burn,” for you have broken his heart. Sometimes we are only worried about the material wealth and we are not worried about burdening those below us. We become cold hearted and it is only money and wealth that have become our goal.

## Reasons for Da'wat not being Effective

Asr majlis – Saturday 22<sup>nd</sup> Jumaadul Oola 1436 / 14<sup>th</sup> March 2015

One of the reasons why the da'wat nowadays is not effective is the abundance of haraam we are involved in. It won't be an exaggeration if it is said that 70 to 80 percent of people slip into porn. It brings you to a level when you begin to consider the wrong as right. When we say porn, it means indecency. One begins to feel nothing about it; there can be free mixing at work, at weddings, etc.

Then at the wedding which is mixed, we will want to invite some Moulanas. So we will make a separate area for them and even say to them that we considered you and made this separate arrangement. It is as if we are doing that part for them, but then there is no consideration for Allah Ta'ala and the sharee'ah in the rest of the nikaah.

Look at the methods of finance, interest, gambling and insurance. People get involved in it to such an extent that they go to the level of denial and begin to say that how can life carry on without these things. On account of the abundance of haraam the heart becomes disfigured and the mind and understanding are distorted. The whole family can be sitting in front of the TV and watching someone else's wife and husband. This is wholesale zina.

Another reason for the da'wat not being effective is that we are not exhausting our resources and efforts in correcting ourselves firstly, and those under our control. If the food at home is not right then we will make such a big commotion, but do we apply the same to their deen. At least what is within our means and control we should try. If we can't do it directly then correct the person via someone who knows the person. The problem is that we tend to say

that we must maintain the peace, but in doing so we are allowing so much of wrong to continue.

## Attachment to the Hereafter

Asr majlis – Saturday 29<sup>th</sup> Jumaadul Oola 1436 / 21<sup>st</sup> March 2015

This universe is going through a change all the time. Thus, it is a sign of it not being eternal. The whole universe is going through a change and even scientists agree to it. The sun is even going through a change. So when it is coming to an end then what is the way forward? Don't attach your heart to it. Rather attach it to something eternal.

For example, if you have a property to lease and you have an anchor tenant who will be renting for 50 years, you will definitely hold on to it for you can foresee the returns and profits. But if you know that the tenant will be there for only 6 months then will you invest your money there?

From birth you go through so many changes. As a baby you are totally helpless. Then at 6 or 9 months, changes begin to appear and you start moving around. Then the child becomes an infant and begins going to school and crèche. Then as one grows and develops strength and power, this same helpless baby starts claiming that who is greater than me. However, after some time the strength and power fades away. So this is the law of the universe that everything reaches its peak and then declines. The only thing that will continue is the Aakhirah.

In Jannah there is nothing such as termination and ending – *maa lahaa min nafaad*. The taste of things will never end. It will just be

one excitement to another, one enjoyment to another. Everything is just continuing and each one is different from the other. In this world, even when a person gets married, that enjoyment is not lasting. The second aspect in Jannah is that there is no exhaustion – *la yamassuna feehaa nasabun*. In this world, you stay awake the whole night enjoying yourself, but by the morning you are tired. The third feature in Jannah is that you will not want to move out – *laa yabghoona ‘anha hiwalaa*. The fourth feature is that there will be nothing that will be painful, whether real pain or made up.

So if you want to invest then this is what a real investment plan is. Otherwise, in other things you will have to undergo the pain of separation, whether it is the separation of your wealth, health, or energy. When a person works towards this then he experiences and understands the dullness of this world and the enjoyment of the Hereafter.

The gist is that where are we putting our hearts. This can be understood through an illustration. In this world everything goes well if it is in proportion. If the tyres in a car are inflated in proportion, then the car can move smoothly. If all vitamins in the body are balanced then one will enjoy life, otherwise life will be difficult. By the same token, you are in a marital life and you want it to be well. So the proportion of attachment and affinity needs to be right between the people that you have in your life. If you do not give quality time to your wife and give more time to your work, then this will cause instability and your life will be rocky.

Just as we need to distribute our love and affinity between our wives and others, the same needs to be applied to the attachment we have for this world and the Aakhirah. If the proportion is incorrect then things will not move smoothly. You will need to attach 10 percent to the dunya and 90 percent to Aakhirah.

Otherwise, if the opposite is found then the dunya and the things of the dunya will influence your deen and they will make your decisions. If your attachment is to the Aakhirah you will be able to say no to interest and whatever is not in conformity to deen. If this is not the case, then the ride to the Aakhirah will become very difficult.

Another illustration to understand the attachment we should have with the dunya is that you should imagine yourself being constipated for a few days. Due to the discomfort you made some du'aa and you were able to relieve yourself. Now that everything has come out you will not advertise to others as to how much came out. So this is like the wealth we have. Don't talk about it and brag about it and show others how much you have. In fact Allah Ta'ala curses such people who go on counting and advertising before others. It is as if you are saying that I got a toilet here and another one there. This is the type of affinity you need to have with wealth; keep it to the point of need, not to the point of greed. When you have this type of a balance you will then be longing to meet Allah Ta'ala and He will be longing to meet you.

## Inner Peace

Asr majlis – Saturday 29<sup>th</sup> Jumaadul Oola 1436 / 21<sup>st</sup> March 2015

There are two dimensions in life, the outer and the inner. The outer can be polished and corrected at any time if it is not right. However, this is not the case with the inner. The trauma and uneasiness you experience is completely in the hands of Allah

Ta'ala. If you break the peace with Him then He will take away the peace from you.

Hazrat Moulana Thaanwi (rahmatullahi 'alaih) used to say: "The fight between the husband and wife is the root of all fights." Make peace with the people in your home and you will get your peace.

You want to know why they are not listening to you and you want to use your reasoning to solve it, but it will not bring any peace to you. You need to get your line in order with Allah Ta'ala, and this will come by taking care of His servants. A person takes his wife to the shop, forcing her to do something that she does not want and if she refuses then she is threatened with divorce. This is how a person destroys the peace in his life and ends up having to take sleeping tablets etc.

If you take care of the servants of Allah Ta'ala and maintain the line with Him then Allah Ta'ala will throw to you opportunities. These buzurgaan-e-deen have understood deen better than us. So listen to what they say and follow what they did. Don't use your own intelligence and reasoning.

## True Spirit of Islamic Finance

**Asr majlis – Saturday 7<sup>th</sup> Jumaadul Ukhra 1436 / 28<sup>th</sup> March 2015**

Someone came to a businessman to offer him some rolls of fabric, complaining that he couldn't sell them. The businessman in turn told him that there is actually a demand for this fabric. He then showed him a particular c.m.t. and explained to him how he should go about doing the deal. In the end, this person who could not get the fabric selling made half a million.

However, another way that this businessman could have looked at this situation was that this person is hard-pressed to sell and I can get the fabric at a bargain and make a huge profit. He will then go about bragging in front of his friends telling them how he had helped that person out and did him a favour by paying him cash for the fabric.

In all of this, we have to see whether we are Muslim traders or traders first and then Muslims. If we are Muslim traders, then Islam comes first and then trade. Islam teaches us that if a man is in a problem and needs the cash then let me see how I can create an opportunity for him. When we will follow this way then that person will appreciate it that the businessman saw that I was in need and he helped me out.

On the other hand, a person who is a trader first will think that I will buy out that person and the profit that I make, I will use it for ‘umrah or for some charitable cause.

What we need to understand is that the spirit of deen is naseehah - wishing well for others. How will this wishing well feature in this particular case? This person did not know how to do business, so you opened out the avenue for him. Now, this is true Islamic finance. If we are not going to go by this, then we will be stretching limits and we will just be looking to see whether the deal is haraam or not, but in the deal is there any spirit and essence of deen? It has been totally destroyed. If the person who sold it to you comes to know what you did he will not feel nice.

Alhamdulillah, there is an awakening in the finance sector regarding halaal dealings etc., but a great aspect is that what should be the true essence of Islamic finance. In this way, there will be much more barkat.

The Quraan Shareef commences with the lesson of believing in the unseen. Nabi (sallallahu ‘alaihi wasallam) has spoken of gaining barkat etc. but we cannot see how it ties up. Therefore, in our actions we are outwardly telling Allah Ta’ala that we only believe in the seen; I can see that half a million coming, but I cannot see the barkat coming.

The hadeeth speaks of the disposition of a businessman; he shows generosity and kindness. Start of your generosity in sequence by showing the generosity to those that are closest to you and so forth. The hadeeth says “*isna’ li akhraq*” (assist the *akhraq*). *Akhraq* refers to someone who is unprofessional. So for example, you are an accountant and you are going through the books of a person. You then realise that he is paying a million rands more in taxes. Hence, you explain to him how he can legally end up paying only R50 000 and you charge him your normal hourly charge of R500 per hour or whatever it may normally be. However, this will only happen if your attitude is Islamic. On the other hand, if you are capitalistic, you will tell the person that I saved you from so much, therefore you must pay me half of the amount that you were supposed to be paying in taxes. Now if you had an Islamic attitude, you can well imagine how much du‘as you will receive from this person.

The hadeeth teaches us that we should give exactly what is due to the other person and charge only what is due. This applies to all spheres, even a lawyer or any other professional. Don’t take out more from the person than what is due.

A doctor also falls under this as well. For example, he gets a patient at an odd hour who is really worried. So he thinks to himself, that I got a good chance of charging him an exorbitant fee.

Though he will readily pay it, since he is in a genuine problem, but deep down, think how will that person feel.

This is what is called stretching parameters – if you take it to any Moulana he will not tell you that what you did is haraam, but the point to consider is that is the spirit of Islam there; will you be able to get the barkat? If for jumu'ah salaah the imaam just wears a bermuda pants that covers the area from his navel to his knee, will any person allow him to lead the jumu'ah salaah? Despite him having his 'aurah (private area) covered, no person will allow him to do so, for it is not in keeping with the spirit of deen.

## Applying Deen to Every Facet of Life

Asr majlis – Saturday 7<sup>th</sup> Jumaadul Ukhra 1436 / 28<sup>th</sup> March 2015

Deen is not confined to the masjid. It extends to the workplace, the home and to every other quarter. We have not applied it to other facets of life to show that Islam stands for kindness and affection. What people wish to see is the true spirit of Islam. They want to see the truth and honesty of Islam.

When we will carry the deen to all places then people will see that Islam is complete and comprehensive. It gives them an opportunity of seeing Islam broadly. Our businesses will then become an invitation to Islam. Otherwise, they will feel it is restricted to a few ritual practices.

Very often you get complaints of a person squeezing the worker as much as he can. So what Islam are we showing him? He will be left without having any respect for you or for your religion.

Islamic values need to be extended in everything, not only in our dealings but also in how we interact and conduct ourselves especially with the opposite gender, whether it is white or black. They will respect us for our modesty and the honour that we show. If we flirt, then how can we be an advertisement for Islam?

Our buzurgaan-e-deen don't emphasise too much on nawaafil, but they emphasise on how we deal and interact with people. If a woman has cancer in the advanced stages and other sicknesses, and she then puts on jewellery etc. will that enhance her beauty and health in any way? The same applies with nawaafil etc. while we have the decay and rot that has entered our systems.

## **Doing Business for Allah Ta‘ala**

Asr majlis – Saturday 7<sup>th</sup> Jumaadul Ukhra 1436 / 28<sup>th</sup> March 2015

We have the option of doing business just to see digits turning and to gain material progress, or doing it purely for the sake of Allah Ta‘ala and in the manner that is pleasing to Him.

When this is the outlook, then Allah Ta‘ala becomes yours. If you do it for the material, then you will get the material. If you do it for Allah Ta‘ala, then you will get Allah Ta‘ala. Allah Ta‘ala is forever, so He will see to you forever. The material will only see to you for as long as it lasts.

## Harm of Lack of Association

Asr majlis – Saturday 28<sup>th</sup> Jumaadul Ukhra 1436 / 18<sup>th</sup> April 2015

Sometimes it happens that we take an extremist view and we don't realise that there are so many ahaadeeth that condone a certain practice, but the problem is that we do not know how to fit and apply the hadeeth.

Overall, the problem is that we do not have sufficient association with our elders. Generally, those with extremist views didn't have a lengthy association with their elders. Those who have a long association and keep going and coming, then they understand what needs to be placed where.

Shaikh Muhammad bin Abdul Wahhaab from Najd had the same problem. He may have had the knowledge and good intentions, but because of his lack of association with his elders, he was unable to apply his knowledge correctly.

When he did not have the association of his elders as was desired, then on one occasion he came across the hadeeth which stated that Nabi (sallallahu 'alaihi wasallam) performed tawaaf on a camel. Hence, he proclaimed that this is a sunnat and he came to the Haram Shareef riding his camel to perform tawaaf, but his camel then messed the Haram Shareef. It was a mu'jizah (miracle) of Nabi (sallallahu 'alaihi wasallam) that his animal did not soil the Haram, and he had to do his tawaaf in this way, because he had to teach the Sahaabah (radhiyallahu 'anhum). Further, everyone would have wanted to be near Nabi (sallallahu 'alaihi wasallam). Hence, how would Nabi (sallallahu 'alaihi wasallam) have coped with the crowd in such a restricted area.

## Sunnat Namaaz at Home and Congregational Du‘aa

Asr majlis – Saturday 28<sup>th</sup> Jumaadul Ukhra 1436 / 18<sup>th</sup> April 2015

Someone had asked about the sunnat namaaz as to whether they should be performed at home or at the masjid. I explained that in the time of Nabi (sallallahu ‘alaihi wasallam) the sunnats were normally performed in the homes. They were even encouraged to do the sunnats in the homes. However, after some time people started to leave out the sunnats that are emphasised. Hence, the ‘Ulama had advised that the sunnats should be performed in the masjid so that it may be a form of encouragement for others.

However, in the time of Nabi (sallallahu ‘alaihi wasallam), when the sunnats were performed at home, you can imagine that if a person performed his fardh and went home, then someone is reaching home in 3 minutes and someone in 6 minutes. Thus, the interval between the fardh and sunnats was tolerated. Therefore, to say that one must perform the sunnats straight away, and if one does not, then it is bid‘ah, is incorrect. This claim in itself is bid‘ah.

The way we do du‘aa (in a congregational manner) after the fardh salaah is also not supported by a single hadeeth. As far as the azkaar and masnoon du‘aas are concerned then they are established from very strong authentic ahaadeeth. Overall, the raising of the hands and making du‘aa is also established from the sunnat. However, since Islam is going to be spreading everywhere and you will need something to make the congregation sit after namaaz and read the du‘aas. Therefore, the one way was to raise the hands in congregation and engage in the du‘aa. Hence, the only thing that is

not established is the congregational form of du‘aa as we do it. However, if we have to announce today that this is bid‘ah then it will result in the masjids becoming like what happens in the Haramain; where as soon as salaam is done many people get up and move on without reciting any zikr or du‘aa.

## Playind Around with Words

Asr majlis – Saturday 28<sup>th</sup> Jumaadul Ukhra 1436 / 18<sup>th</sup> April 2015

In Bukhaari Shareef, a hadeeth appears in which Nabi (sallallahu ‘alaihi wasallam) sent a Sahaabi, Ibnul Lutbiyyah to collect zakaat. On his return, he tells Nabi (sallallahu ‘alaihi wasallam) that this amount is what was given as zakaat, and this amount was given to me as a gift. Nabi (sallallahu ‘alaihi wasallam) was disturbed by this and asked him that if you sat at home would you have received this? So, to a certain extent it amounts to bribery.

When you analyse this then the picture of the world is the same – that your appearance and name must be Islamic, immaterial of whether the spirit is Islamic or not. It must be an Islamic school, Islamic bank, Islamic this and so forth.

When we found out from different Islamic schools as to how much of Islam is taught there, then some said that it is taught for one hour in the day, and some said once a week. So is this fair that the name Islam is used but there is hardly any Islam there?

## Islamic Finance Values

Asr majlis – Saturday 28<sup>th</sup> Jumaadul Ukhra 1436 / 18<sup>th</sup> April 2015

The difference between us and the people of the past is that despite them not having much Islamic knowledge and outward Islam, they had true Islamic values. They would not take loans unnecessarily. They would explain that without it you are able to continue life comfortably and you will be able to sleep peacefully, you can go to the masjid with respect and honour and you will not suffer from any type of anxiety.

The essence of Islam is *ii'raadh 'anid dunya* – to be disinterested from the dunya. On the other hand, the Islamic banks that we have make people interested in the dunya. A person may not be able to afford a car, but since the bank is offering an ‘Islamic’ plan he goes for it, but this goes against the essence of Islam. One needs to ask, “Is it conforming to Islamic ethos?”

Then you get another sector in the public who have a little more wealth. They will spend their money in going for ‘umrah etc. But here again we need to understand what is the Islamic ethos and spirit. The spirit is that look after yourself, then your close relatives etc. It never said that if you got extra then continuously go for ‘umrah.

How will it apply to us? You may have a little extra wealth and you have children who will get married after a few years. The style nowadays is that the wives want to live separately from the in-laws. So instead of using that money for ‘umrah, invest it in some property for the children so that the day they get married they will have a place to live. Until their marriage some rental can be

collected from that property as well. If one does not do so, then the marriage will be delayed just because of looking for a place.

Therefore, there is the need to link up and follow the advice of these mashaayikh, for they will put you into a program that will help in turning you away from this world. Otherwise, we will also be part of this whole cycle. The wife will tell you that how can you carry on driving the same old car. As a result, you will try to do something on the side. If it is not the wife, then the children will repeat the same lesson. If it is not them then it is peer pressure. Thereafter, by getting these extras you feel that you are bringing ‘izzat and honour to yourself, whereas it is a form disgrace for you. So the solution is to live within your means. If people only begin to spend according to their means then the banks will close down because 95 percent of the time they are living off our greed, not our needs. Therefore, we need to learn how to live and where to spend.

The Sahaabah (radhiyallahu ‘anhuma) had even asked about these aspects, as to where to spend. In one place in the Quraan Shareef, Allah Ta‘ala says that spend whatever is surplus after your needs. In another place, Allah Ta‘ala shows sequence, spend on those closest to you and so forth. So the problem we have is self-imposed and within ourselves but we do not want to get out of it. Then in order to service this habit we have to send our children for studies and toil more.

## Displaying Love in Business

Asr majlis – Saturday 28<sup>th</sup> Jumaadul Ukhra 1436 / 18<sup>th</sup> April 2015

The Quraan Shareef and hadeeth teach us to be kind to our neighbours and fellow humans, and this is the source of barkat and blessing. But then who do we believe, our eyes or the wordings of the Quraan Shareef and Rasulullah (sallallahu ‘alaihi wasallam)? Our eyes will tell us that we will be losing out, yet the hadeeth says that we will gain barkat.

If we practise these teachings of Nabi (sallallahu ‘alaihi wasallam) then that Jew and non-Muslim who is watching will understand that there is something in Islam. Even if he does not accept Islam, he will have love and respect for the Muslims, that this is how Islam teaches that business should be done.

Everybody says that we should be making istighfaar and coming on to aa’maal. We will read qunoot-e-naazilah for a few days and that’s all. However, are we showing that courtesy and love?

These were the qualities and ways of Nabi (sallallahu ‘alaihi wasallam). When he had the first encounter with wahi, at that time Hazrat Khadeejah (radhiyallahu ‘anha) comforted him that you see to the needs of the underprivileged etc. Who was Nabi (sallallahu ‘alaihi wasallam) doing all this for? All or most of them were disbelievers, since Islam had only started then.

So if we are going to be a loving nation then we should live and let live. You will then think in this way that I have a neighbour and he is not enjoying good business, so let me send my customers to him and let him have some business. However, our mentality today is that we will say that the other shop owner has come to steal my business, and we will have a big sale and cut the prices just to

attract more customers and make him suffer. After all, is this in keeping with the spirit of Islam or not?

## Importance of Behaviour in Bringing about a Change

**Asr majlis – Saturday 12<sup>th</sup> Rajab 1436 / 2<sup>nd</sup> May 2015**

The buzurgaan-e-deen and awliya did not work much on their oratory style and ability to express things or their ability to catch the attention of the audience, rather they worked more on attracting the attention of Allah Ta'ala. When this is achieved then it is Allah Ta'ala who changes the hearts around. In the flash of a second, He can change the hearts. With one word or action, you may not know how He changes the hearts of others around.

The change generally happens with the blessing of Allah Ta'ala, and Allah Ta'ala's attention and focus comes based on sifaat and certain behaviour. It does not come based on your intelligence or how beautifully you can understand, it comes definitely with your behaviour.

The Sahaabah (radhiyallahu 'anhum) penetrated into the African jungles. It was known for the free roaming of wild animals. They saw the situation and then announced, "O animals! We have decided to settle here. We are giving you a respite of three days; you may move to another abode." It is said that all the animals; lions with their cubs, elephants with their calves, snakes with their small, all had left that area. This happens with the special bonding and alignment with Allah Ta'ala.

By the grace of Allah Ta‘ala, I had seen the different deeni groups that are active and working in this country from their beginning; the khanqahs, madrasahs, and tableegh. One common thing that impacted the heaviest on the lives of people was the behaviour of the forerunners in these groups. Sometimes a small jamaat comes and gives a simple bayaan, but it affects the hearts.

You can see the concern, the aa’maal and the proper pattern of these people. They do not speak unnecessarily, more especially at namaaz times etc. People are viewing and observing, and they want to see what the behaviour is like.

In our children as well, it is the behaviour that counts. No matter how much we may preach to them, but they will want to know what are our parents doing as they are telling us to do.

## Incidents of the Ambiya (‘alaihimus salaam)

Asr majlis – Saturday 12<sup>th</sup> Rajab 1436 / 2<sup>nd</sup> May 2015

The incidents of the Ambiya (‘alaihimus salaam) have lessons, great moral support, and they strengthen the heart and mind. The same is with the incidents of those who are closer to the Ambiya (‘alaihimus salaam).

It is man’s nature that he wants to first see and then emulate; he will see and follow. He will weigh the facts very heavily. If we have the head of a conventional bank to give a jumu‘ah talk in a place where the crowd is to capacity and the topic we choose is interest, will the talk have any effect? The reason is obvious.

The Ambiyaa ('alaihimus salaam) are our spiritual parents and we look up to them. Who can be more intelligent than the Ambiyaa ('alaihimus salaam)?

## Eternal Security Plan

**Asr majlis – Saturday 12<sup>th</sup> Rajab 1436 / 2<sup>nd</sup> May 2015**

Allah Ta'ala speaks of approximately eight Ambiyaa in surah Maryam. He first speaks of Zakariyya ('alaihis salaam) who had reached his old age, showing us what should be the mind-set of a person who is in his advanced old age; white hair has started to appear and weakness starts setting in. The time of departure has come and these are its signals. White hair is the sign of one ripening and being ready to be plucked by Malakul Maut. It is the grace of Allah Ta'ala that He sends these signals.

Hazrat Zakariyya ('alaihis salaam) thought of what security system he could put in place. This was not unique to him, rather other Ambiyaa ('alaihimus salaam) were the same. Ya'qoob and Ebrahim ('alaihimas salaam) also were very concerned at their end about the line of action that their sons will take after them, so that they will have peace of mind that they have a system to hold on to. We are concerned of material security and financial security. Someone is worried about motor security and another is worried about health security. These securities are all short lived. The most that it may be there for will be thirty or forty years and then it is over. By then you will need a security system that is eternal.

Hazrat Hannah is the mother of Maryam ('alaihas salaam). She had conceived and her concern was that she wanted to make a

dedication to Allah Ta'ala as a security for the grave and Hereafter. So she dedicates her child to the course of Allah Ta'ala.

The Ambiyaa ('alaihimus salaam) illustrated the security plan for the Hereafter and it will never fail you. Here in the dunya, you will get the brokers to explain about the insurance and security plans, but they cannot guarantee you that it will not fail you. Likewise, the Ambiyaa ('alaihimus salaam) are the brokers of the Aakhirah.

The most perfect knowledge was bestowed to the Ambiyaa ('alaihimus salaam). They had seen the whole world and how the entire system operates. Nabi (sallallahu 'alaihi wasallam) was given the knowledge of the present and past and on the journey of mi'raaj, he even saw Jannah and Jahannum. After all this, he comes up with a plan.

## Looking Backward or Forward

**Asr majlis – Saturday 12<sup>th</sup> Rajab 1436 / 2<sup>nd</sup> May 2015**

People say that we must move with the times and others say that we must go backwards to the ways of the past so that we can progress. But I also say that we must move forward and go forward at a tremendous speed; look forward and go full forward.

Most people who look forward only look till Mars and other planets, and then one country will try to beat another country to see who can reach there first, and whose rocket can go faster etc. We must be so advanced and ahead that we must transcend the earth, Jupiter and Mars and go further than what the eyes can see, transcend every human barrier and go into Jannah. Why are you

running after the small marbles of Jupiter and Mars? We want the real stuff.

When a small child plays around with a toy cigarette he thinks to himself that when are they going to give me the real thing. So Allah Ta'ala is telling us to go for the real thing. The things of this world are just things that catch the eye.

One Sahaabi (radhiyallahu 'anhu) was asked, "How do you find yourself?" He replied, "I see Jannah on one side and Jahannum on the other, and I can see how the people of Jannah are enjoying themselves and how the people of Jahannum are shouting out at each another." Thus, the Quraan Shareef must be so real to us that these things are like real before us.

## The Dream of this World and the Reality of the Hereafter

Asr majlis – Saturday 12<sup>th</sup> Rajab 1436 / 2<sup>nd</sup> May 2015

Allah Ta'ala says that this world is just play and entertainment. What has happened to our people is that this pastime and imagination has now become real. When it becomes real, a person is consumed with fear, that I have to make those digits, and how can I live without it. Whereas the reality is not like that, because man only requires a place to live and a vehicle to move around, etc.

We need to examine, are we living to the point of need or beyond. Generally, it is far beyond. As a result, we will give the 'bayaan' to everyone that we have to make those targets, and may Allah Ta'ala forbid, but we will also pull our wives out of the home just to make those targets.

When we see the world, we see it very narrow. There must be some reason for Allah Ta‘ala saying that this dunya is nothing more than a pastime. You enjoyed the best of food etc. but by the morning what is the state of it? Do you want to go anywhere near? Hence, Allah Ta‘ala is showing us that this is the end of the world. Therefore, don’t look with such a narrow vision. Let your vision be broad and don’t limit it to this world; go beyond and see what Allah Ta‘ala and His Rasool (sallallahu ‘alaihi wasallam) have shown.

Allah Ta‘ala says that this world is just a pastime, but the way we behave is as if we are telling Allah Ta‘ala that those aayaat were meant for the people of the past, now this world has become a genuine and real thing. A person will allow himself to suffer a heart attack for this; he will allow himself to suffer from pressure and all other types of sicknesses for this. We can even risk the beliefs of our children by sending them out. A professor said that one of the salient features of secular education is to rob a person of his beliefs. Thus, we will rob our children and wives of their imaan and values.

So what is the real thing? It is the life beyond. Jannah will be that place where the walls will sing out to you, the attendants will call out to you, and there will be no pain and trauma. Here in this dunya, you may spend the whole day enjoying the food and time, but at night, you receive a phone call to hear that your brother met in an accident. Can you spend the night peacefully? Therefore, only Jannah has that peace and beauty.

## Earning is the Man's Responsibility

Asr majlis – Saturday 12<sup>th</sup> Rajab 1436 / 2<sup>nd</sup> May 2015

In the Quraan Shareef, Allah Ta'ala tells Aadam ('alaihis salaam) that in Jannah you will never go hungry and thirsty, and you will not be left naked.

In these aspects, Allah Ta'ala directs the address to Aadam ('alaihis salaam) only, but when the mistake in Jannah was committed Allah Ta'ala addressed both Aadam and Hawwa ('alaihimas salaam). What is the reason for Allah Ta'ala directing the address regarding worldly requirements to Aadam ('alaihis salaam) only? It is to imply that it is the responsibility of the man to see to the needs of the home. It is not the responsibility of the wife to provide for the household needs.

However, when the imagination and dream of the dunya becomes a reality then we will pull the daughter out of the home and the wife out of the home just for the fulfilment of the dream. She was supposed to be living in the home and not the one to provide.

## Expressing Inability before Allah Ta'ala

Asr majlis – Saturday 12<sup>th</sup> Rajab 1436 / 2<sup>nd</sup> May 2015

The recommended thing at the time of du'a is to express one's inability before Allah Ta'ala. Before that day when you will be totally helpless and lying on the ghusl table, express your helplessness before Allah Ta'ala and beg Him of His grace.